

A  
DISCOURSE  
ON

The THIRD DAY of the GOSPEL,  
COMPARED WITH  
The SEVENTH Day of the LAW.

TO WHICH ARE ADDED;

- I. A SYNOPSIS, or, GENERAL VIEW of TIMES from the DAY, the WEEK, the MONTH, the YEAR and the EVENING; and from the Life of MOSES and ENOCH, with the SEVENTY Days Mourning of the *Egyptians* for the Death of *Jacob*.
- II. The ASSUMPTION of the SON of MAN (BAR ENOSH) in Dan. vii. 13. compared with the *Son*, the *Male*, of John, in Rev. xii. 5. and proved to be the same Person.
- III. An ADDRESS to the JEWS on this Subject, and on the Time for their Conversion drawing near.
- IV. LINES to the Memory of the late Rev. *William Law*; and of the late Rev. *Thomas Henry Loxeth*, Son of the late Bishop of London: and on the Death of Children, under two years: With Lines on a Child sleeping; supposed spoken by his Father before his going to Prison.

---

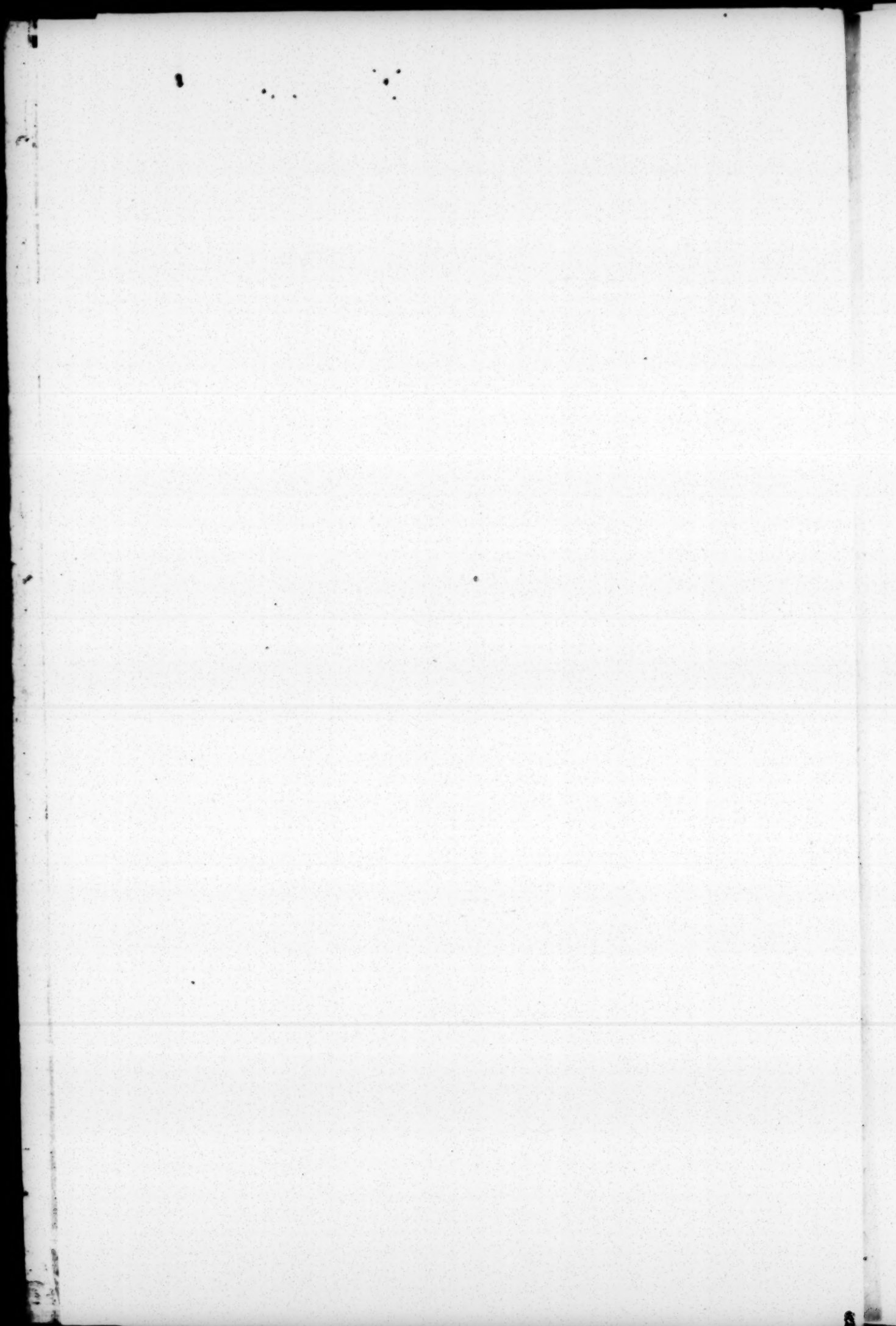
By RICHARD CLARKE,

Late Rector of St. Philip's, Charleston, South Carolina, and late Lecturer of Stoke-Newington, and of St. James's, Aldgate.

---

L O N D O N.

Printed by R. HAWES; and Sold by Mr. RAITHBY, Stationer, St. Michael's Alley, Cornhill; Mr. DENIS, Middle-Row, Holborn; Mr. MAJOR, Duke-street, West Smithfield; Mr. ALLEN, No 29. Leadenhall-Street, and at the AUTHOR'S No 5. Church-Row, Lincolns. (Price Two Shillings.)





---

## P R E F A C E,

---

1 *I* will be necessary for me to run under the broad shield of most learned and good men, (as Homer's Hero did to that of Ajax) to defend the spiritual sense, reprobated under the sound of Mystic. Such men have I produced in the venerable names of More, Ramsay, Rust, Vitringa, Rhenferd, Buddeus, Erasmus, Cudworth, Gell, Cheyne, Hartley, Murralt, Law, Whichcot; to which others might be added, in every age of the church.

2. *The doctrine of the Adoption of the Seed of the Woman revealed to Daniel, chap. vii. 13. and to John, Rev. xii. 5. will be more fully enquired into, and proved by the concurrent Testimony of the Jewish and Christian Church.*

*The chief outlines are only touched in this tract. —This leading Truth was not lost till the end of the Eighth century. What dark ages succeeded!*

3. *The Discourse on the Third Day is published separate from the two volumes, with the General View of Times, because many may read a smaller work, who might not be willing, or able to purchase the two volumes, soon to be published.*

---

ON THE MYSTIC, OR SPIRITUAL SENSE  
OF SACRED WRIT:

“WHEN we meet with seeming unfruitful Scripture, which affords not much matter in the *letter*, we may then judge, that according to the manifold Wisdom of God, there is a ground of some more *notable* meaning of the *Spirit*; as where rich Mines are, there the surface of the Earth yields not much Fruit; and if we will search the Scriptures John v. as for *hidden* treasures, Prov. ii. we shall not take offence

offence at the surface of the Letter, though more barren ; but, from that occasion humbly and docibly inquire into the true Treasure of the Spirit hidden under that poor and beggarly element \*?"

"When Truth is tried by most voices, it is commonly outvoted: Let the Truth of God appear in its native lustre and beauty; and let all philology and human learning be as a dark ground and foil to set it off, that Divine Truth alone may be fair and beautiful in our sight. The celebrated and very learned *Vitringa*, in his Book of sacred Observations, gives us his judgment. p. 119; in these words: "Suffice it to say, that a *particular* Order of Men were ordained by God under the Old Testament, to whom more than to others the principal Truths, (the knowledge of which was necessary to the Church) God revealed, and committed the Care of these Truths. These were the *key* of KNOWLEDGE shamefully concealed by them in the time of CHRIST, for which wickedness they are rebuked."

b 2

"Know

\* Dr. Robert Gell's Preface towards the Amendment of the last English Translation of the Bible. p. 167.

§ Taken from my Comment on Psal. lxxviii.



“ Know, that the Key of understanding and knowledge of all those things, which were spoken by the Prophets, was the knowledge of the sense and words of *Parables*. The Interior or most intimate sense of the words of the Law was as a *pearl*, but the literal sense of the parable is considered as of no value at all.” They compare the Interior sense of the parable hidden under the rind or *bark* of the Letter, to a precious pearl, lost in a dark House, shut up, and filled with much furniture and many utensils||.” The wiser Hebrews compared the *Letter* of the Law to *water*, and the *spiritual* sense to *wine*; so much they thought the *Mystery* to excel in dignity the mere History. In this view, the Apostle says, that *even* the *Letter* of the New Testament *killeth*, bringeth forth only Death and judgment; and the *Spirit quickeneth*, producing Salvation and Justification in all the Mysteries spoken of by our Lord in Matt. xiii. 11. on which Dr. Robert Gell has wrote like a Master in Israel in his *Golden Remains*; these writings merit that honorable title. The Apostle again gives this Lesson, “ In Malice be ye Children,

*Triflat. Maimonidis in More Nevochim. a J. Bux-*

Children, but in Understanding be ye Men, that is, *perfect*:" and again, 1 Cor. iii. 1. "I could not speak unto you as Spiritual, but as carnal, as *babes* in CHRIST."

In Heb. v. 11, 14. "Ye are become such as have need of *Milk* and not of *strong Meat*. Every one that useth milk, is unskilful in the word of *Justification*, for he is a *Babe*."

Strong meat is for the *perfect*, (adult in understanding,) who have their senses exercised in the discernment of Good and Evil." *Galatinus* observes, that the whole tribe of Modern Talmudists darkened in their understanding, embrace only the historical and literal sense of the Sacred Oracles; when the ancient Jews sought out the *secrets* of the Law by means of the spiritual or Mystic sense. Yet even the Talmudists compare the Letter to a candle bought at a little price; and the Spirit to a jewel hid in the House, which they search for by the Light or example (*Maffal* of the Letter,) as even Maimonides declares in More Nevochim, citing Hoshea, chap. xii. and Ezekiel, xvii.

It is a just remark of *Rhenferd*, a great Master of Hebrew Learning in his tract concerning

cerning the *Cabalistic* Style of the Revelation :  
“ The *Cabala* was appointed by God in the establishment of the primitive Church under the Jews ; prescribed to the heads of families, and the teachers of that Church ; observed by them from the beginning, and continued to the time of Christ. The Priests and Scribes thought the poor and unlearned, unworthy to have the faith delivered to the Saints, committed to their ears ; they therefore obscured, and shamefully corrupted it. “ The Consequence was, that the wise and prudent, as they conceited themselves, became more blind and stupid, than the *plebeians* or *people* of the *earth*, as in their arrogance, they called all their poor Brethren. Vitringa, More, Buddeus, and Allix, prove this writer’s assertions. *Erasmus* preferred one page of *Origen* to ten of *Austin* ; Yet *Origen* drew from the fountain of the prophetic tradition, and not from *Pythagoras* or *Plato* ; but they lighted up their torches at the fire of the Altar of *Moses*, which shone so bright among the thick darkness of heathenism, compared with other Schools of Philosophy. If *Origen* carried the mystic Sense too far, as doubtless he and others have done in many points :



points; the error on the other hand, is worse, by rejecting the *inner* Sense of the new Testament.

*Colliber*, that great metaphysician, ascribes to priests “the discouragement of all inquiries, which might breed a dislike to superstitions, which yielded such great secular emolument: and that instead of instructing people in better principles of Worship, they rather added to the imposture by frequent inventions of new and more gainful fopperies.” Chap. 1. of his impartial inquiry, &c. *Lactantius* supports the same sentiment. Lib. ii. chap. 3. *De Inst.* For “none, but the priests had the power of feeding the minds of the multitude with idle pomp and frivolous ceremonies, fit only for childish understandings.” With regard to the Bible, *Muralt*, author of the *World unmasked*, in an excellent tract called *Divine Instinct*. p. 54. justly remarks that, the teachers had seized it for themselves, and darkened it for others. They have made use of it to frame a system of opinions which the Spirit of God never had in view; which the patriarchs and prophets; Jesus Christ, and his Apostles, have never yet known; and which has done men all the damage, which their reason armed with the *killing*  
Letter,

Letter, could do to them. *Bacon* concurs with Doctor *Cheyne*, that “neither critical nor philological knowledge can interpret the sacred writings.” And surely the Church of Rome have their *Calmet*s, their *Mountfaucon*s, *Huets*, and *Ugolinuses*, not inferior to any in human literature.

---

*A Series of Texts which serve as a key and manu-  
duction to the general Subjects of all the Pro-  
phets, and of the whole Gospel, fulfilled in  
JESUS CHRIST.*

THE *mystic* Sense of the Sacred writings supported by these passages, and revealed to those, whom the wise and learned contemn. Matt. xiii. “I will open my mouth in parables: I will utter things *concealed* from the foundation of the world.” These words are transferred from Psalm lxxviii. 2.—Matt. xi. 25. “I thank thee, O *father*, Lord of Heaven and Earth, because thou hast *bid* these things from the wise and prudent, and hast revealed them

them unto babes: Even so, *Father*, for thus it seemed good in thy *Sight*." Compare Luke x. 21. with *Isai.* xxix. 14.

1 Cor. i. 26, 27. You see your calling, Brethren, how that not many wise after the *flesh*, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wise; and the weak things to confound the mighty, that no FLESH should glory in his *Sight*."

John vii. 48. "Have any of the rulers, or of the *Pharisees*, believed on him? But this multitude, which know not the law, are cursed.

Luke xxiii. 18, 23.—And the Chief Priests and the Rulers, and the people cried with loud voices, saying, Crucify him: and the voices of them, and of the chief priests, prevailed.

---

Texts promising the knowledge of all mysteries in their due time.

Matt. x. 27.—"There is nothing covered that shall not be revealed, and hid, that shall not be known. What I tell you in darkness, speak ye in light; and what ye hear in the ear, preach ye on the house-tops."



Matt. xxiii. 34. "I send unto you *prophets* and *wise men*, and *scribes*."

2 Cor. iii. 15, 16. "Even unto *this Day*, when *Moses* is read, the *Veil* is upon their *hearts*. NEVERTHELESS, when it shall turn to the LORD, the *veil* shall be taken away."

Heb. viii. 12. They shall not teach, every man his neighbour, and every man his *Brother*, saying, Know ye JEHOVAH; for *all* shall know *me* from the *least* to the *greatest*: for I will be merciful to their *unrighteousness*, and their *sins* and *Iniquities* will I remember *no more*. "Jer. xxxi. 34."

Acts. ii. 27. "It shall come to pass in the *last DAYS*, that I will pour out *my Spirit* on *all flesh*, saith God: and your *Sons* and your *daughters* shall prophesy, and your *young men* shall see *visions*, and your *old men* shall *dream dreams*." And it shall come to pass, that whosoever shall call on the *Name* of JEHOVAH, shall be saved." Joel. ii. 28—32.

---

*Texts maintaining the necessity of being taught by the HOLY SPIRIT, the unction from above, and the guide into all truth.*

John xvi. 13, 14.—When the *Spirit of Truth* shall come, he will guide you into all truth.

He

He shall glorify me, for he shall take of *mine*, and manifest it unto you.”—

1 Cor. ii. 11, 12. “What man *knoweth* the things of a man, save the *Spirit* of a man which is in him? Even so, the things of God knoweth *no man*, but the *Spirit* of God. And God hath revealed them unto us by *his Spirit*.”

1 Cor. iv. 1.—“Let a man so account of us as *ministers* of *Christ*, and *stewards* of the *mysteries* of God.”

2 Cor. iii. 6. “God hath made us able ministers of the *new testament*, not of the *Letter*, but of the *Spirit*: for the letter *killeth*, but the *Spirit giveth life*.”

1 John iv. 1. “Believe not *every Spirit*, but prove the *Spirits*, whether they be of *God*: for many false prophets have gone forth in the world.”

1 Cor. xiv. 31, 32.—“Ye may all prophesy, one by one, that *all* may *learn*, and all may be *comforted*. And the *Spirits* of the *prophets* are *subject* to the *prophets*.”

Rev. xix. 20.—“The *testimony* of *Jesus Christ* is the *Spirit* of *prophecy*.”

1 Cor. xii. 3.—“No man can say that *Jesus* is the *Lord*, but by the *Holy Spirit*.”

*Texts proving the different States and Apprehensions of Spiritual things.*

1 John ii. 12—14. “I write unto you *little Children*, because your sins are forgiven you for his *Name’s* sake: I write unto you, fathers, because you have known him from the beginning: I have written unto you, young men, because ye are *strong*, and the *word* of God *abideth* in you; and ye have overcome the *wicked one*.”

1 Cor. iii. 1. “I could not speak unto you as *spiritual*, but as *carnal*, as *babes* in *Christ*; I have fed you with *milk*, and not with *meat*; for ye have not been able, nor even now are ye able to bear it.”

Heb. v. 12, 13. “Ye are become wanting *milk*, and not *strong meat*; For every one that *useth milk*, is *unskilful*, in the word of justification, for he is a babe.”

---

*Texts witnessing the UNIVERSAL REDEMPTION.*

John i. 29. “BEHOLD the LAMB of God, which taketh away the SIN of the WORLD!”

John xii. 31, 32. “Now is the judgment of this world: Now shall the PRINCE of this world be cast out; and I, if I be lifted up from the earth will draw all men unto me.”



1 Cor. xv. 22, 23. "As in ADAM *all die*; even so in CHRIST, *shall all be made alive*, but *every man in his own order*: CHRIST, the *FIRST-FRUIT*; afterwards they that are CHRIST'S, at his COMING."

1 Tim. iv. 3, 10. This is a faithful word, and worthy of all acceptation. For on this account we labour and are reproached, because we trust in the *living God*, who is the SAVI-  
OUR OF ALL MEN, ESPECIALLY of believers.

Rev. xiv. 6, 7. "I saw *another angel* flying in the *midst of heaven*, having the *everlasting Gospel*, to preach good tidings to all the inhabitants of the earth, and to every nation and tribe, and tongue, and people, saying with a loud voice, fear God, and give honour unto him, for the HOUR of his JUDGMENT is COME."

Heb. xi. 20. "By faith Isaac blessed Jacob and Esau concerning things to come."

1 John ii. 1, 2. "If any man sin, we have an advocate with the FATHER, Jesus Christ, the righteous: and he is the propitiation for our sins: and not for ours *only*, but for the sins of the WHOLE WORLD."

Eph. i. 10.—That in the dispensation of the *secrets of times*, he might gather together in

*one* all things in Christ, both which are in heaven, and which are on the Earth, even in him.

Rev. v. 13.—Every Creature, which is in heaven and on Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, Honour, Glory, and Power be unto him that sitteth on the throne, and unto the LAMB, for ages of ages.

Rev. xxi. 3, 4, 5.—I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his *peoples* (*Laoi*), and God Himself shall be with them, and be *their God*. And God shall wipe away tears from their eyes : And there shall be *no more* death, neither sorrow nor crying, neither shall there be any more pain : for the *former* things are passed away, and he that sat upon the throne, said, BEHOLD, I make *all things new*.

---

A

## DISCOURSE, &c.

---

Matt. xvi. 21.

FROM THAT TIME FORTH BEGAN JESUS TO SHEW  
UNTO HIS DISCIPLES, HOW THAT HE MUST GO  
UNTO JERUSALEM, AND SUFFER MANY THINGS  
OF THE ELDERS AND CHIEF-PRIESTS AND  
SCRIBES, AND BE KILLED, AND BE RAISED  
AGAIN ON THE THIRD DAY.

I. FROM these words of our Lord, I will  
endeavour to consider and explain the  
circumstances of the *third day*, appointed and  
fore-ordained for his Resurrection.

1<sup>st</sup>ly, I will attempt to prove that the *third*  
*day*, of the Gospel dispensation, coincides with  
the figure of the *seventh* day of the Law.

Lastly,



Lastly, I will offer such inferences, as shall arise from the subject, both for exhortation and comfort to believers.

I. Of the *Third day*, fore-ordained for the resurrection of our blessed Lord.

The types or figures of this most signal and extraordinary event were principally two. The first is that of the Prophet *Jonas*, applied by our Lord to himself. Matt. xii. 38. The second is the sheaf of *first-fruits* to be brought unto the priest, and to be waved before the Lord, to be accepted for you. Levit. xxiii. 10—15. The spiritual sense and extent of the blessing figuratively represented by the sheaf of the *first-fruits* is explained by the Apostle, not by a *new interpretation*, but by the standard doctrine of the Hebrew Church: many precious treasures of which *Paul* brought forth, as confirmed and realized in its true dignity and greatness by the Gospel. “If the *first-fruits* be holy, the *lump* is also; and if the *root* be holy, so are the *branches*.” Rom. xi. 16. The Prophet *Hosea* speaks thus of the *third day*: “After *two* days he will revive us; in the *third day* he will raise us up, and we shall live  
in

in his sight." chap. vi. 2. This passage rather intimates some *extraordinary* event to be done to others, than to any particular person on a *third* day, after the expiration of two full days: It may be more properly understood of the Restoration of the Jews, figured by *Ephraim* and *Judah*, than of any direct reference to our Lord's Resurrection. The extensive and inestimable blessings of these days will be found on the *seventh* day of the Gospel, which will be the *third* day from our Lord, and the *Feast* of the *evangelical Trumpets*, or the founding of the *Seventh* and *last* Trumpet of *John*, when "the *Mystery*, (he tells us) of God should be *finished*, as he hath declared to his servants the prophets." Rev. x. 7. And what that mystery, or secret council of God will be, as made known at that time, we are happily informed of in Rev. xi. 15. "And the seventh Angel sounded, and there were great voices in *Heaven*, saying, The *kingdoms* of this world are become the kingdoms of *our Lord* and of *his Christ*, and he shall reign for ages of ages." Divine Wisdom appointed a small space of time for this, the *greatest* of all events respecting our Re-

deemer; the worst contrived for any fraud or  
 evil design; and the best for the test and proof  
 of Truth. His crucifixion was fresh in their  
 memory: The guard was placed at the re-  
 quest of his enemies, from the supposed folly  
 and presumption of his own assertion, that he  
 would rise on a *third day*. The Jews; from  
 the highest to the lowest of this people, thought  
 his death on the *cross* a plain proof of his not  
 being the *Messiah*. They seemed not, many  
 of them, as well as all of his own disciples, to  
 have had any curiosity to watch the future  
 event, on which such a momentous truth or  
 falshood depended. Yet divine Providence  
 made the ruling part of this people require a  
 guard; merely to expose the imposture; of  
 which they had not even the least suspicion of  
 proving any other; else it would be strange,  
 that none should attend the Roman watch.  
 But even his own disciples had so little hope,  
 or belief of their Master's words, that they  
 had brought spices to embalm his body, and  
 were coming to his sepulchre for that purpose,  
 when the Sabbath was over. So that Provi-  
 dence took all precaution in appointing a *third*  
 day (so small a space of time) for the resur-  
 rection



rection of the supposed Messiah; in placing a Roman guard, (strangers and enemies to that people) to watch his sepulchre; in causing his own disciples to be so far from believing his words, or expecting such a decisive event, that they had brought spices to embalm his body for the last interment: So little reason could they have to steal his body away, that they expected to have found it, and given it an honourable burial, as their last act of love and respect. Now it is not perhaps possible to conceive a fairer trial than so short a time; a guard of strangers and enemies of the Jews, appointed by the desire of the chief men of the nation; and the unbelief of his own disciples, who so far from having reason to design any thing artful or fraudulent, had even prepared spices to embalm and inter his body entirely. Thus appears the Wisdom of divine Providence in appointing a *third* day for so momentous and unparallelled an event.

II. I come, in the Second place, to consider the *Third Day* of the Gospel, as the same with the *Seventh Day* of the Law.

This

This is true, since the great Redeemer, promised from the Fall, came at the end of the fourth and beginning of the fifth thousand year, or the *fifth* day of the World. Three Days from that period forward of larger time, (a thousand years for each day, admitted by the Jews and Christians,) bring us to the *Seventh* Day of the Law; which seems marked to produce what the SEVENTH *figured* out, that is the *Millennial* reign, or the great Sabbath, in the order of the Restoration.

Secondly. On every *third* Day of the world, or on every *third* thousand, according to the Jewish and Christian time, of a Day for a thousand Years, there hath been a *fuller* manifestation of the MESSIAH. Thus for Instance, the Call of *Abraham* was toward the beginning of the *third* thousand from *Adam*: CHRIST came near the end of two thousand Years after that call. Another great advent of him appears marked out for the *third* Day, or the *third* thousand from his Incarnation; even that *great Advent*, when the Heathen are to become his Inheritance, and all nations are to own him their Saviour and King, as the prophets declare, in so many and illustrious passages.

I will

I will now proceed to point out such figures as mark the *Third* day from Christ's Incarnation, for the completion of Events very great and general in their extent. Of this sort appears *Abraham*, who, on the *third* Day, beheld the place where his son *Isaac* was to be offered: Our Saviour assures us, that "Abraham saw his day and rejoiced." Surely the Revelation of this must have been the day of his glory, or rising from death, as the conqueror of it for all nations. In this view, the *third* day may well signify the day of the evangelical *Isaac's* resurrection, which in the shortness of the time, was wisely appointed for the determination of so momentous an event. It may without any violence, signify also in the greater sense of the word, the *third* great day of the world from Abraham; on which a new dispensation would take place, when the spiritual covenant for the *Spiritual* seed of Abraham should be opened to the *Gentile* world: And as from CHRIST, the *third* Day will fall in with the *Seventh* of the Law, it seems to point out that fulfilment of the Promise to Abraham; "In thy seed shall *all* families of the Earth be blessed." This magnificent Promise hath not yet been accomplished  
in



in any sense adequate to the greatness and glory of it ; since the *external* dispensation of the Gospel hath been confined within narrow bounds, when compared with the *Mahometan* imposture and *heathen* idolatries.

Further ; The descent of the Lord on the *third* day on Mount *Sinai*, seems very strongly to figure the sense here given : for every signal display and interposition of Divine Power, is called a *coming*, and a *coming down* of the Lord ; so the prophecies of the Gospel, point out a greater manifestation of CHRIST, both in the *external* propagation of his Gospel, and in the *internal* pouring forth of the Holy Spirit : It is certain then, that the *third* day from CHRIST will coincide with the *Seventh* of the Law ; which is so eminent and distinguished a number ; when the kingdoms of this world will be the kingdoms of *our Lord Jesus Christ* ; when the *first resurrection* for such who have suffered for Christ, will take place ; and when the powers and virtues of the *paradisiacal* world will give the higher operations on the grosser world we now inhabit ; when the curses introduced by the Fall, on the natural creation, groaning in bondage, in the Apostle's words,

words, will go away gradually, as the progressive restitution of all things comes on, and is ripening through this *Millennial* reign.

The great blessing for a Third day appears shadowed out in the rites prescribed to him, who was unclean by touching a dead body; for unless he was purified on the third day, he could not be clean on the seventh. Num. xix.

12. Now to open this ceremony of the law by the Key of the Gospel, it seems to bear this sense: from Christ, who hath taken away the curse of death, which was so fenced by the law of Moses to keep up the memory of the first awful sentence of God on *Adam*, the day of the gospel meets the seventh of the Law: Whoever therefore is not clean from his sins, and awakened by the Gospel call to repentance, and a new life, will be unclean, and shut out from the privileges of the thousand years, or the seventh great day of the world. Such an exclusion is pointed at by the Revelation in chap. xx†.

B

As

† In Revelation, chap. xx. we find in this place a privilege given of a *First Resurrection*; which is plainly limited to those who are to have Thrones, and a power

As the third day of the Gospel, which appears to begin the Millennium, or the great *seventh* day, or Sabbath of the Law; we have good reason to believe that the seventh trumpet, and the Number|| of Daniel, marked for

a

of *Judging*. verse 6. This privilege points to the Kings and Priests, and First-fruits, who are to *rule* the *Nations* during the Thousand Years; while the rest of the Dead shall not live again, that is, shall not rise 'till those years are elapsed.—As Scripture cannot be broken, its testimony must remain inviolate; yet at the same time it is clear, that a great multitude which no man could number, out of all Nations, and People, and Tongues, will become the Subjects of these Kings, and Priests, and First-fruits. Hence the rest of the Dead must intend such only, as are suspended from the enjoyment of this first Life, for their continuance in a wicked conduct. For as All must be made alive in Christ, every one in his Order or Lot, as the Apostle informs us; the deprivation of the first Blessing must belong to those who are appointed for the *Second Death*, where the Victory of our Lord over this last Enemy concludes in its perpetual destruction.

|| The Number referred to, is that expressed in these emphatic words: Blessed is he that waiteth and cometh to the One Thousand Three Hundred and Five and Thirty Days; but go thou thy way, 'till the End be; for thou shalt rest and stand in thy Lot at the end of the Days. Dan. chap. xii. 12, 13. This Number computed with the Number of the *Beast*, 666, makes 2001. or the first



a peculiar blessing, will then expire in the first year of the seventh year or the seventh chiliad of the world. The same sense will *Joshuab's* declaration bear, "Within *three days* ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess." Josh. i. 10, 11. This passage may well be supposed a distant prophecy of that possession of Canaan, which Abraham's spiritual and natural seed, Jews and Gentiles, will enjoy in the highest sense, that the promise of this land will ever extend to. Two prophetic numbers of the Gospel expire before the third day from Christ, when the Jews appear marked out to come in to the Messiah, and the last prophecy falls in upon the first day of the third

B 2

thousand

day of the *seventh thousand*. At this time, the *Beast*, spiritually the old Adam in shame and nakedness, with his *Coat of skins*, or body of Sin, Death and Humiliation, so called by these three degrading Names by Paul, will be taken away, and swallowed up in Life and Immortality by the *Body of Glory*, styled the *white rayment*, the *wedding garment*, and the *house from Heaven*. Whatever other inferior sense the Beast may be taken in, the true and great sense will appear to be the taking away the *Flesh and Blood* (which cannot inherit Heaven), by the wonderful change into the Image of CHRIST's *Body of Glory*.

thousand year from Christ, "Within three days," they are to possess Canaan; and this great revolution is expected to fall out in the *latter part*† of the days, which we are under; but at what year, or day, the prophecies speak not precisely: It cannot exceed the time prefixed, while all the great changes Providence will bring about in the kingdoms of the world, will be intended for this most signal event, and all its most happy and extensive consequences; while the instruments which move below, will know no more of the designs of Heaven, nor intend them, than the *Assyrian, Babylonian and Egyptian* Kings did, when they were employed as the servants of God in the administration of the Mosaic *covenant*. The same most glorious event appears figured under another passage

‡ The Prophets speak with great precision as to Time. In the *latter part* of the Days, the magnificent predictions of Isaiah, chap. ii. and Micah, chap. iv. are to be fulfilled. Ezekiel speaks of *six working Days*, before the Gate to the *East* shall be opened. chap. xlvi. 1. And this points to the Commencement of the great Sabbath, when all *frivole* labour must cease, as it did in the Sabbatic Year of the Law. The Nations will feed on the *true Manna*, and on the *Bread of Life*, even on CHRIST, the Feeder and the Food too, in his own kingdom.

passage of this great leader of the Israelites, where, "The Children of Israel journeyed and came unto their cities on the *third* day." Jos. ix.

17. The possession and enjoyment of the land of Canaan by the ancient Jews was so short, interrupted, and disordered, that it bears no proportion to the force and energy of the language of the promise: We may therefore, as in all other prophecies, where the same strength of expression speaks greater things, look out for a period of much nobler accomplishment: Such a period under the true *Joshua*, or *Saviour*, is expected, when the Israelites, the *Spiritual* seed of *Abraham*, gathered out of all nations; and when the house of *Judah* particularly become a spiritual seed, as well as his carnal seed, by embracing the faith of their Father, will possess that land, whose borders will be enlarged Eastward, as the waters of Ezekiel's temple are described, running to the countries where *Eden* appears situated; when, I say, the seed of Abraham according to the flesh, now become his spiritual seed, by the same faith, will beget kingdoms unto Christ by their zealous love and affection, by their active labours and unshaken sufferings, and bring nations in to possess that thousand years, in an enlarge-

ment



ment of a land flowing with milk and honey ; flowing like the blessings of the typical sabbatic year, alike to all ; which will be a happy prelude for the still greater blessings at the end of this period, the great Sabbath for all the redeemed, the first and the last : This will conclude on the *eighth* day, which is ever more eminent § than the seventh under the law ; and therefore must be so under the Gospel. This appears to be the full and important sense of the Israelites journeying, which implies hardships and difficulties, &c. in the way ; coming to their cities on the third day, signifies a home, or rest after painful and laborious marches. In Hosea, vi. 2. It seems clear, that there is a double prophetic sense. “ After *two* days he will revive us ; in the *third* day, he will raise us up, and we shall live in

§ The reason of the *eighth* day concluding the great festivals of the Law, and rising in dignity above the *seventh*, cannot now be fully explained. The mystery or interior sense, is marked also in this day being appointed for *Circumcision*, and for the priests making *burnt-offerings* in *Ezekiel's* Temple, which is different in many respects from that of *Solomon* — An eighth day shut up the seven Sabbaths in the *Jubile*. The true knowledge of these branches of Divine Wisdom will soon be given to the Christian Church, and probably by the converted Jews.

in his fight." It is generally admitted, that the leading sense points out the *Resurrection* of *Christ*, as the first and principle truth, on which all depends, as the branches and fruit depend on the root ; yet the Resurrection of Christ could not be so great a blessing to the Jews, as a Nation ; for the greatest part of them rejected him, and are under the hand of God for this unbelief to this day. We ought therefore to look for that period, when " God will love them *freely*," and be a *dew* unto *Israel* ; " when he shall grow as the Lilly, and cast forth his roots as *Lebanon*." Hosea xiv. 4.

If then the two days, in the secondary prophetic meaning, be taken for two thousand years, at which period all the prophetic Numbers, the *Signs of Times and Seasons*, so called by the *Master*, in *Daniel* and *John* in particular, expire ; it will be with an *Hallelujah*, I trust, that is, some very great and extraordinary blessings, worthy that song of praise !

The dignity and distinction of some extraordinary blessing or deliverance, appears figured out in *Joseph's* detention of his brethren *three days in prison* : On Christ's saying, " On the *third day* I shall be *perfected* ;" which imports,

not

not only in his Resurrection, and in himself, but in his Members, consisting of the *Elect*, or the congregation of the *first-born*, and also of all Nations, and Kindreds, and Peoples, and Tongues, over whom they will be the Kings and Priests, as it is shewn in Revelations. ch. vii. 9. chap. xiv. 4. and chap. v. 10. where they are marked under *three* characters†, *kings* and *priests*, and *first-fruits* unto God and the LAMB. —The third day, in the great sense of its dignity, is given in the Marriage of *Cana* of *Galilee*, when the Lord will in the *fire* of his *Jealousy* (*Cana*) bring back the Gentiles in the Revolution (*Galil*) of the times. For the most blessed consequence of the *fire* of the LORD's *Jealousy*, meditate on that comprehensive prophecy of *Zephaniah* in chap. iii. 8, 9, 10. “Wait upon me, saith the LORD, until the *day* that I rise up to the prey : for my determination is to gather

‡ As the full Design and gracious Purpose of the *Election* of *Grace*, and of the *Kings*, and *Priests*, and *First-fruits*, is laid open in “The Mysteries of the *First-born* and *First-fruits*,” published by me ; Such as desire to know more of this blessed Council of God for the *Salvation* of all men, figured out by the *Harvest*, may find it in that tract.



gather the *Nations*, that I may *assemble* the *kingdoms*, and pour upon them mine Indignation, all my fierce Anger; for all the *Earth* shall be devoured with the *Fire of my Jealousy*. For then will I turn to the *peoples*, a pure language (a *purged lip*,) that they may all call upon the Name of the LORD, and serve him with one consent" (Shoulder). The day for this most gracious and merciful work and judgment of the Lord appears clearly pointed out by the *third* day of the Gospel, which will coincide with the *seventh* of the *Law*, and with the *seventh Trumpet* of John in Rev. x. 7. "In the days of the voice of the *seventh* Angel, the *Mystery* of God should be *finished*, as he has declared to his servants, the prophets." The words of our Lord insinuate a peculiar distinction, "Destroy this temple, (meaning his body) and in *three* days I will build it up." This part is in the mysterious Gospel of the beloved disciple, where the literal and confined sense will bear also a more general and magnificent meaning, as the true *Temple* is *Heaven*, where the Lord God and the Lamb are the light of it; and where the nations go into the gates, which form the great body of Jesus Christ, the one Head and

C

King.

King, for the ages. I will only observe further, that the *third day* of the creation, according to Moses, received what no other day had, a double blessing: God twice pronounced the works of that day to be good. Gen. i. 9—12. It would be too large a field of enquiry to give all the reasons for this distinction: Let us believe that Divine Wisdom must have a sufficient reason for setting such a mark on this day, which has hitherto been favoured with greater and more illustrious discoveries of the covenant of grace, to Abraham on a third day, or the third thousand; and by Jesus Christ, who came on a *great third day* from this *Father of the Faithful*, and § *Heir of the World*. To this Seed the promise is, that in him and his Seed, Jacob the *first-born* among many brethren, (who are to be heirs\* and coheirs with their prince

§ Rom. iv. 13. Gen. xii. 3—xv. 6.—xvii. 2.

\* Rom. viii. 27. The Condition of being Heirs, and joint Heirs, of being Kings and Priests, and First-fruits, is connected with *Suffering*; “if we *suffer* with him, that we may be *glorified* together,” that is, may have a Crown and a Kingdom over the Nations and Peoples, who are to walk, each in the Name of his God, (ELOHIM) as *Micah* speaks chap. iv. These sufferings none can know,

prince or head,) all nations and languages shall be blessed. These words are absolute and immutable, from the mouth of the Lord. The promise seems reserved for its glorious and extensive completion to the beginning of the *third* evangelical day, namely, the *Seventh* Trumpet. This Trumpet, with all its full and inestimable blessings, I have endeavoured to prove, is the same with the Feast of Trumpets on the *first* day of the *seventh* month under the Law, in a work published on that eminent festival, now out of print.

I shall proceed, in the last place, to draw a few inferences from the subject, both for comfort and admonition.

First. It must be a source of great consolation to all believers, who love their neighbour as themselves, (which is the Second great

C 2

Com-

who are not in them ; and as Christ was, are to be made perfect by them. They suffer, as *Joseph* before, and *JESUS* more than all Sufferers, for the Salvation even of Enemies, and not their endless destruction. The Number is limited, tho' it be unknown who shall be the *vessels* of *honour*, that we may all run so as to obtain. “ *Many* are called, but *few* are chosen.”



Commandment) to learn, that the *third* Day of the Gospel-dispensation shall bring with it the greatest blessings, not to *one* people, as the first Covenant did, but to all Nations and Kingdoms. That this Advent of the Lord is to discover him as the King and Judge over all the Nations, in that universal Theocracy pointed out by the Prophets; particularly Isaiah, Micah, and Zechariah, is evident from the glorious scenes described, and limited to the latter part\* of the days, by both Prophets; and by Zechariah in particular, to the Evening, when it shall be light, and the *living waters* shall flow Summer and Winter. There is no evening left, save of this *sixth* and *last* day of *Ezekiel's* measure of *six working days* in chap. xvi. 1—3. Let us observe, that among the signs given by our Lord, he tells us, “ Nation shall rise up against Nation, and Kingdom against Kingdom; and there shall be wars, famines

\* *Schmidius* translates with just precision, *in posterioritate & in extremitate dierum*, not in the latter Days, which is too general, but in the latter part, or extremity of the days. This will confine it to the two days of the gospel: one of which is filled up, and the second day of a thousand years, is more than three parts elapsed at this time.

famines, pestilences and earthquakes, in divers places." "And this Gospel of the kingdom shall be preached for a testimony to all nations; then shall the end come." Matt. xxiv. 14. Luke xxi. 9. That this preaching of the Gospel, or good news, as the word imports, is not the first promulgation, (designed chiefly, to gather the *Elect* from among the *few* nations, few, I say, compared with all nations on the earth,) may be proved from the words of the Apostle, speaking of Christ, "who gave himself a *Ransom* for all men, to be testified of, in the appointed times." This passage intends a much larger and more unreserved promulgation of the glad tidings, than ever has been, or even permitted to be by the ANTICHRIST, and *Antichrists*, who were in John's day, many. And this may be further supported by another witness in Rev. xiv. 6. "I saw another angel flying in the midst of heaven, having the EVERLASTING GOSPEL, to preach to all that dwell on the earth, even to every Nation, and Tribe, and Tongue, and People." *Everlasting* here used, imports the same, as the *Blood* of the *Everlasting Covenant* in Heb. xiii. 20. They both point to the Gospel of the ages prefigured

gured by the *Seven Sabbatic* \*years, closing in the *Jubile*; and the power and victory of the *blood* of the *Lamb*, which will cleanse the sins, iniquities and transgressions of a thousand generations. This preaching of *good news* does not go forth 'till all the kings and priests, the evangelical *first-born* and *first-fruits*, are gathered from the Jews and Gentiles, and meet on *Mount Zion* above; when the Vintage or Harvest follows, in that sublime and glorious chapter.

Such is the universal extent of this last publication of the Gospel, which must be the messenger and herald of the second advent of *Christ*, with the whole assembly of the *first-born*, the many Brethren, the order of kings and priests of the Melchizedekian dignity, who sit in the Father's throne, that is, have the same power, as he, the First and chief among these thousands, according to his own words: "To him that overcometh, will I give to sit down with me

\* Compare the prophet *Isai*. ch. *lxvi*. 23. "From one Sabbath to its Sabbath, and from one new Moon to its Moon, shall all flesh come to worship me, saith the Lord." The carcases, however, must not come, but be left to the worms and the fire.



me on my throne, even as I have overcome, and am sat down with my Father in his throne,"

Rev. iii. 21. Again, "To him that overcometh, and keepeth my words unto the end, to him will I give power over the nations, even as I have received (this power) of my Father."

Rev. ii. 26. The overwhelming glory of the *Father's Throne*, or the *ANCIENT OF DAYS*, to which the *Son of man*, (*Bar Enosh*) in old time, was taken, may be seen in that grand and august view of Daniel. chap. vii. 9, 10.

Again, Christ is the God spoken of with regard to this universal reign, and the time, when he will take possession of it, at the sounding of the *seventh Angel*, which is the last Trumpet in this *beloved* disciple's *peculiar Revelation*. "Arise, O God, and judge the earth, for thou shalt *inherit* all nations?" Psal. lxxxii. 8. The Father is never said to inherit, but to *appoint* his Son and Heir; and who speaks thus in Psalm ii. 8. "Ask of me, and I will give the *Nations* for thine inheritance, and the ends of the earth for thy possession." But the time of this visible dominion over all Nations, appears to be that of the *seventh* Trumpet under the Gospel, corresponding to its type under the Law;

Law : for the law is the *Schoolmaster* to bring us to Christ, and to the full comprehension of the love of God in him, “ in the height, depth, length, and breadth, surpassing knowledge.” Eph. iii. 18.

To this illustrious figure of Moses, as to Time†, when the Law ends, and passes over into the Name of the CHRIST, the Saviour of the World, as the Samaritans knew him to be, when

† The life of Moses, the servant of the ministration of death and condemnation, in the apostle’s words, concluded in 120 years, not from *weakness*, but for the *Mystery*, as these years measured by the great year of the Law, the *Jubile*, make 6000 years : These, again, finish the *six working* days of Ezekiel in ch. xlv. 1. When the GATE to the EAST will be opened ; for death and the sweat of the brow, *the working days*, will end together in the Millennial Kingdom. The Church of the *first-born* (the few chosen to save all nations) moves under the 116th year or Jubile of the life of Moses ; at the end Joshua succeeds, that is, Jesus Christ, when the Law dies with all its curses, having been nailed to the Cross, and taken away, as Paul teaches, though all the priests in every church (who must bear the character of the *first-born*, or no character at all, separate from other believers) deny this great truth. Col. ii. 14—17. The time is coming, when the doctrines of men, whatever unfounded titles and names they have usurped, will perish, and be no more heard.

when the Great, Rich, and Learned of the Rabbins, Teachers, and Masters in Israel of that Day, despised him under that most glorious character. John iv. 42. To this great Trumpet the Disciple John refers, where the Angel speaks, "There shall be time no more:" But in the Days of the seventh Angel, when he begins to sound, "the Mystery of God shall be finished," which he has declared to his servants the Prophets. Rev. x. 6, 7. The Prophets are Messengers and Proclaimers of *good news* to all Nations, as well as to the peculiar people, or Israel of God. And this is the great Day or Time, to which Zephaniah alludes in chap. i. 18. When all the earth shall be devoured with the fire of his jealousy. This is called the Day of the Trumpet and the alarm, when the glorious effect is subjoined in ch. iii. 8, 9. Then will I turn a pure language, or lip, to the peoples, that they may all call on the name of JEHOVAH, and serve him with one consent. (shoulder.) Yet at this time "their blood shall be poured out as dust, and their flesh as dung." The spirit is, "the flesh and blood of sin is totally taken away and cast out as unclean, when the image of the heaven-



ly Adam succeeds the total removal of the other. Read and compare Isai. xxv. 6, 7, 8, &c. with the wine-press of the Revelation. ch. xiv. where the blood of the sin and finners is pressed out.

The great blessing when the seventh Angel sounded, is thus declared, "There were great voices in heaven," saying "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and he shall reign for ages of ages." Rev. xi. 9. It must be observed, that all the Trumpets of the Law were sounds of glad tidings, at all their *New Moons, Sabbatical Years*, and the great Year of ail, the *Jubile*. The seventh then seems the *great Trumpet* for all kingdoms to hear, which is to be blown, "when they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Isai. xxvii. 13. At which time, The Lord of Hosts shall say, Blessed is Egypt, my people, and Assyria, the work of my hand, and Israel, mine inheritance. Isai. xix. 24, 25. The reason why only seven Trumpets remain under the Gospel, of all the Trumpets of the Law to the

the Jubile, appears to be this, that the \* last week of seven weeks, or which is the same, the last seven years of the seven Sabbatic years, remain to be filled up: in which Jesus Christ, whose goings forth (or generations) have been from ancient time, even the † days of an age.

D 2

(Olam)

\* The Birth and Separation of *one Son*, is the constant tradition and confession of the Hebrew Church. In Peter, 1 Epist. i. 20. CHRIST is called the Lamb fore-appointed before the foundation of the world, but manifested in these last times for you. The Manifestation of MESSIAH is not the beginning of his Existence, but declaring him to the world. He was in the *cloud*, called the GLORY; he was the Angel of the presence through the journies of the Wilderness. But how many Ages are past, remain unknown.

† The Days of the Age admit a beginning and end. Peter speaking of CHRIST, "To whom be the *Glory*, now, and for The *Day of the Age*." 2 Epist. iii. 18. Isaiah uses the word *Father*, of the *Age* (GNEB). No one skilled in the Hebrew is ignorant, that the *Olam* and *Gned* are used as synonymous in more passages than one. The *Age*, or *Ages of Ages*, are derived from the Seven Sabbatic years, with the Jubile as the conclusion. For as Seven Sabbaths of years were included under the great Year, or great Day of Jubile; by both these terms it was named, so the language of the New Testament preserves the same idiom or mode of speaking. Sometimes we find

(Olam.) Micah v, 2. He was to be revealed on this earth, as the man of sorrows and sufferings for the salvation of the whole world; when he was to be bruised in the heel, in the form of the flesh of sin by Satan, the old Serpent; for here the finishing of this heavenly Adam in all the fulness of his name and nature, the first and the last, the Alpha and Omega of the new creation, called ages in Heb. i. 2. must be consummated; for the heel is the last part of the whole conformation, explained thus by Esdras in a beautiful fragment of the ancient knowledge of the Hebrew Church. “ From Abraham unto Isaac, when Jacob and Esau were born

*The age, Ages of ages, and Everlasting times*; this last is used to express the Adjective derived from the Substantive age; for which we want a proper word: Though the greek words, *ages of ages*, are properly given in the latin translation, *Sæcula Sæculorum, Sæcularia Tempora*, and correspond with the language of the Law and the Prophets. Perhaps some may think it better to perplex than enlighten the understanding of Believers; it appears to me, however, an insult on the Divine Wisdom, to change the language (which is clear and plain in the original Revelation) into terms which render the meaning *ambiguous or obscure*.



born of him, Jacob's hand held from the beginning the heel of Esau; for *Esau* is the End of the World, and *Jacob* the *beginning* of it that followeth." 2 Esdras vi. 8, 9. This great Blessing, which the *third day* appears to bring forth, must shed comfort and good hope in all hearts that walk in love to all men. They must rejoice, that the SON of GOD, preached among you was not *yea* and *nay*, but in him was *yea*. For *all* the promises of GOD in him are *Yea*, and in him *Amen*, unto the glory of GOD." 2 Cor. i. 19, 20.

Hence we may conclude on clear testimony, that whatever interpretation of sacred writ, contradicts the name of JESUS, the *Ransom* for *all men*, and the *propitiation* for the *sins* of the *whole world*, by the mouths of two such witnesses as Paul and John, must be a *lying Spirit*, and one of the *many Antichrists* in the world, who have for so long a time denied his name.

Let me address a few cautions against the prevalent infidelity of this time, lest, as the apostle speaks, "Ye, being led away with the error of the wicked, fall from your own steadfastness." 2 Pet. iii. 17. This apostle has particularly

ticularly and in a *precise* limit of time foretold the great growth of unbelief: "Knowing this first, that there shall come in the *last part* of the days *scoffers*, walking after their own lusts, and saying, Where is the Promise of his coming? This great sin, which was to prevail and lift up its horn, is visible in almost all places, chiefly in the families of the great and rich; and through that fatal influence, ever attendant on worldly grandeur, wealth, and pleasure, is always certain to draw all inferiors after their evil example. Unbelief, whatever may be thought of it in these degenerate days, is a crime of that magnitude, as to consign the unbelievers to the *Second death*\*, which is the *greater condemnation*

\* Unbelievers are reckoned among the greatest finners, who shall be hurt by the *second death*. Rev. xxi. 8. Of this death the Hebrew writers say, *Cain* sinned in a *twofold* manner, therefore he was punished with a *twofold death*; so that the latter death should be of longer duration than the former. The *Targum*, on *Isai. xxii. 14.* speaks thus, "It is decreed by the Lord, this sin shall not be forgiven, 'till ye shall die the *second death*." The words of the Prophets are, "Surely this iniquity shall not be purged away, 'till ye die, saith the Lord God of Hosts." In *Bava Batra*, Fol. 101. cited by *Schoetgenius*, we find a fragment of ancient *Wisdom* on Prov. xi. 4. What is the money that delivereth from the judgment of

condemnation or judgment threatned under the Gospel. James. iii. 1. This sin of unbelief appears

Hell? Answer, That *wrath* which is called *Guebrab*, passing away, as they also interpret *Zephaniab. ch. i. 15.* "That day is a day of wrath." What is that mercy that shall deliver from the *second death*? Answer, When one gives, and knows not to whom he gives. By this we may explain the difficult passage. 1 John. xi. 16. 17. "There is a *sin* unto *death*; all unrighteousness is sin, and there is a sin not unto *death*." This apostle whose Revelation contains the principal and pure parts of the *oral interpretation*, as the learned *Rhenferd* has clearly shewn in his dissertation *De Stylo Apocalypseos Cabbalistico*) means the distinction of *sinning* with a *high hand*, and the *presumptuous sin* David prays against, which demands the severity of the *second death* at the end of the thousand years in Rev. xx. 14. when death and hell are thrown into the lake of fire: this is the *second death*, and the *last enemy* to be destroyed, as Paul speaks. 1 Cor, xv. 25—28. This truth so well understood by the Hebrew Church will explain what this Apostle means in 2 Cor. ii. 16. "To the one, we are a favor of *death* unto *death*; and to the other, the favor of *life* unto *life*." Scarce any doubt can be made, but he refers to the *Second death*, for those who shall perish from the *first life* in the one thousand years; and in *Life to Life*, he alludes to such as shall live in the *first resurrection*, the one thousand years, before the rest of the dead can live. This Apostle is full of the ancient and uncorrupt interpretation of the Hebrew Church, as almost the whole of his writings shew,



appears to exceed that of the Jews, who, under judgment for it, honour the promises of a Messiah with a firm faith in that hope: if the apostle can be believed, their judgment must be succeeded by mercy, and not be followed by a second more severe. Rom. xi. 32.

The present infidels pursue Christ and his Gospel with perhaps more malignity than this people under a *judicial* hardness for a *time*; they bring blindness and hardness on their own hearts by a wilful contempt and unprovoked mockery. Such, however, must be the state of the world to answer the character of it in this last portion of the days; even among believers in a general view of their present corrupt sins and manners, it seems predicted, that scarce any faith will be found; "When the Son of Man cometh, shall he find faith on earth." Luke xviii. 8. This may rather, I conceive, be understood of a belief in Christ's advent, than want of faith in him; for that can never be entirely lost, though unbelief should spread far and wide in the world. The observation of *Vossius*† may be

† Let the learned see his Tract, *De adventu Christi*, in Hist. Theolog. p. 272,

be properly adduced, that the Christian world, like the blinded Jews, expect so many and so extraordinary signs to precede the second advent, that the peace and security, the living as in the days of Noah, in all confidence, pride, and luxury, could not possibly take place under such a concurrence of awakening and alarming signs. This expectation contradicts our Lord's account, and that of his apostle Paul, and the Prophet Isaiah in ch. ii. Where a picture of riches, refinements of life in all voluptuousness, and other ornaments, is drawn, to the end of the third chapter : for the advent of the Lord is there described in a most clear manner, and limited to the *latter part* of the days : Let not this delusion then deceive serious believers.

2dly. I wish to guard all readers from being caught in the net of the preachers of an exclusive predestination; which for near thirteen centuries has contradicted the testimony of both covenants. For Esau is blessed by his father Isaac, as well as Jacob, though he vilely sold his birthright, and its blessing annexed to the *first-born*. This abomination of desolation has been given as the whole of the Gospel ; and it

E

is

is now preached as the glad tidings of the new covenant, when it is, in truth, the grave and burial of the good news proclaimed by Angels at the birth of Jesus, the Saviour of the world. The dreadful effects which this doctrine introduced, were, to divide the church, and to teach all, the right of persecuting and destroying one another, when power enabled the bishops, priests and deacons, to stain their hands with the blood of those, for whom their Lord and Saviour died ; for he died, surely, for all men, or no testimony can be depended upon. Rom. v. 12—21. Are Moses and Paul liars and false witnesses, who affirm that Isaac blessed both Jacob and Esau ; and the apostle says, concerning things to come, not present and temporal ? Or is Austin, with Calvin his successor, and with all his school of sons and prophets, a liar, contradicting the open testimony, through that great ignorance which had darkened the doctrine of Truth in Jesus, in his day, and even before his day, wherever this horrible tenet had taken place : As in the church of Rome, in all Calvinistic communities, nay, even among Mahometans, it generates the same persecuting and vindictive spirit  
in



in ecclesiastical affairs, as it has done a turbulent and restless spirit in civil government, among those who seal themselves for the peculiar people, the LORD's *Lot*, the *first-born* under the Gospel, with the double glory of being Kings and Priests; I say, seal themselves, as if they had the Seal of the LIVING GOD in their hands, to stamp glory on their foreheads. Beyond this distinction, great indeed ! predestination extends not, and the glorious council of divine mercy flowing from these chosen vessels, the apostle Paul has shewn in Rom. xi. 28—32. and it is displayed in Rev. vii. in the true Israel, constituting the whole assembly of the *first-born*, and in Rev. xiv. 9. where they meet us again in the character of the *first-fruits*, with the *vine* of the *earth*, reaped as the *harvest*, which they must make holy to God. And first in their name, and in their number filled up, the *everlasting* Gospel is preached by an angel in the mid-heaven in an open and decided manner, to every nation, tribe, and tongue, and people. ver. 1.

3dly. As the expectation of the Millennial reign is revived and spreads, I will caution believers against many erroneous misconceptions of this glorious dispensation. They who in

the early ages looked for this happy state of the church, disgraced this noble truth, by gross, sordid and sensual views. The modern Millenarians who embraced it, confined the blessing to the *predestinate*, or elect, excluding all others from any share in it. They made *themselves* the *Elect*, (for the *old self* took care for its own happiness) and began the insolent language of dethroning kings, and in fact trampled on all laws and magistrates, both in Germany, and in this nation too: they were ascending thrones, and rioting in palaces, in an *Ideal* anticipation of all voluptuousness: they were to tread the *unregenerate*, (that is, all but their own sect,) as dirt and mire under their\* feet: They were attempting to establish the kingdom of the merciful and loving Son of God, by force and violence; by the *two-edged* sword in their hands, and not like the Lord, with the *two-edged* sword out of the mouth of this *gracious Warrior*, in the *strength* and *majesty* of

\* The excellent short History of the christian church by Dr. G. Gregory, lately published, exhibits a faithful picture of the Enthusiasts and Fanatics abroad of the 16th century; our own country in the last century began to feel the destructive consequences of *ranters, levellers, and other madmen*; all of these were also the *Elect*.

of love and compassion. They were cherishing the luxurious hopes of blessings like the corn, the wine and oil of the old covenant. Yet, under all these depths of Satan, (changing himself into an *Angel of light*,) to degrade Truth by such folly and wickedness with it, the *Millennial* reign of CHRIST is as much an eminent part of Revelation, as the feasts of *passover*, *pentecost*, and *trumpets*, were illustrious branches of the *Mosaic Law*. It will also be fulfilled in that abundant pouring of the *Holy Spirit* on all flesh, as *Joel* predicts, as it was done at pentecost, when crowns of glory were put on the heads and fathers of nations; who were then consecrated and anointed kings and priests with the true unction of the holy blood and consummating fire, in which they tasted life, and peace, and justification in the Lord's presence, and coming to them again, as he had promised. John. xiv. 3—28. The truth wants no defence, yet it has been well vindicated by Dr. Newton, late Bishop of Bristol, in his learned work on the Prophecies. The time, however, may be near, as God has promised to shorten the days, and most apparently of this sixth day or chiliad; in the evening of which, the church now stands.

As



As this glorious dispensation seems to be connected with the conversion of the Jews, whose belief in the Messiah, after thirty-six Jubiles of dispersion among the nations, will bring in the *fulnefs* of the *Gentiles*, as well as the salvation of *all Israel* in the end; so affirms the apostle in Rom. xi. 12—26. Therefore all believers, whatever denomination they assume, should offer up continually earnest prayers, in *private* and *public*, that this grace may be brought forward which has those transcendent and diffusive blessings conjoined to it, so magnificently described by Isai. ii. 1—4. and by Mic. iv. 1—5.

As to the church of *Philadelphia* (the love of all men as brethren, and included in the covenant of grace as delivered by the prophets and by the apostle in Rom. v. 18.—21. in ch. xi. 32. in 1 Cor. xv. 20—28. and by the *beloved* disciple, John, 1 Epist. ii. 1, 2. and by the Lord himself in the Gospel. John xii. 32. and ch. vi. 33.) This church indeed has had but *little strength* in every age; yet witnesses it has had, called wicked, abominable and blasphemous heretics, and by way of reproach, the *merciful doctors*, by such teachers as thought God had

no more bowels of compassion than themselves : It is now but a *small cloud*, or like its blessed head, a *little stone* of no price, yet it does grow and will grow, 'till it fill the whole earth with the voice of the *Everlasting Gospel*; which I have proclaimed abroad and here, for more than thirty years. To this church, however weak, the flame of brotherly love burns among the larger, richer, and more splendid churches at present, all must come and *worship at her feet*, and know, that the Lord has loved her ; and for this reason in particular, because she had not *denied his Name*, that is, Jesus, the ransom for all men, the Son of the Living God, the Saviour of all, but especially of believers. 1 Tim. ii. 3—6. ch. iv. 10. John, 1 Epist. iv. 14. Let us, brethren of this church, not be ashamed of being reproached, as Paul was, for the same truth ; let us not reckon our names, or our lives dear to us ; for if called *deceivers* by all other churches, we shall be found *true*; and if we resist unto blood, there is an exceeding great reward for such as have suffered for his most holy and most precious Name. Amen.

As this glorious dispensation seems to be connected with the conversion of the Jews, whose belief in the Messiah, after thirty-six Jubiles of dispersion among the nations, will bring in the *fulness* of the *Gentiles*, as well as the salvation of *all Israel* in the end; so affirms the apostle in Rom. xi. 12—26. Therefore all believers, whatever denomination they assume, should offer up continually earnest prayers, in *private* and *public*, that this grace may be brought forward which has those transcendent and diffusive blessings conjoined to it, so magnificently described by Isai. ii. 1—4. and by Mic. iv. 1—5.

As to the church of *Philadelphia* (the love of all men as brethren, and included in the covenant of grace as delivered by the prophets and by the apostle in Rom. v. 18.—21. in ch. xi. 32. in 1 Cor. xv. 20—28. and by the *beloved* disciple, John, 1 Epist. ii. 1, 2. and by the Lord himself in the Gospel. John xii. 32. and ch. vi. 33.) This church indeed has had but *little strength* in every age; yet witnesses it has had, called wicked, abominable and blasphemous heretics, and by way of reproach, the *merciful doctors*, by such teachers as thought God had



no more bowels of compassion than themselves : It is now but a *small cloud*, or like its blessed head, a *little stone* of no price, yet it does grow and will grow, 'till it fill the whole earth with the voice of the *Everlasting Gospel*; which I have proclaimed abroad and here, for more than thirty years. To this church, however weak, the flame of brotherly love burns among the larger, richer, and more splendid churches at present, all must come and *worship at her feet*, and know, that the Lord has loved her ; and for this reason in particular, because she had not *denied his Name*, that is, Jesus, the ransom for all men, the Son of the Living God, the Saviour of all, but especially of believers. 1 Tim. ii. 3—6. ch. iv. 10. John, 1 Epist. iv. 14. Let us, brethren of this church, not be ashamed of being reproached, as Paul was, for the same truth ; let us not reckon our names, or our lives dear to us ; for if called *deceivers* by all other churches, we shall be found *true*; and if we resist unto blood, there is an exceeding great reward for such as have suffered for his most holy and most precious Name. Amen.

---

## APPENDIX.

*As I have borne witness to the Times in my first and second Essay on these subjects, published in 1759. I shall endeavour to obviate the common and popular objections which may be, and some such have been, formed against them. These I extract from the Essays, and defend these witnesses of God in signs of times given in both Revelations.*

**T**HE first and capital objection is taken from the words of our Saviour, “Of that Day and Hour knoweth no man, no, not the angels of heaven, but *my Father* only.” Matt. xxiv. 36. In Mark xiii. 32. it is, “neither the Son, but the Father.” The answer is obvious, for neither day, nor hour, nor year are fixed, but left undetermined, because the true and exact time, God only knoweth. 2dly, Our Lord did not mean, that the Father would  
not

not reveal it : *Moses* did not discover the time, when Christ should be manifested in the flesh, it may be, because it was then distant.

*Daniel*, who was less than *Moses*, was made the instrument of revealing this. 3dly, The very character of the Revelation written by St. John, begins thus, "The Revelation of Jesus Christ, which God gave unto him." Rev. i. 1. From which instances, we may perceive, that our Lord did not signify, that the time should never be known, but that the Father would reveal it at a season most fit and proper, as the great events and designs of his wisdom were before discovered by degrees, and at distant intervals under the Law.

*Second Objection.* The many mistakes, which pious and learned men have fallen into on this subject, are thrown out as insuperable arguments against any future pretence from others. But what strength can such reasoning carry? Must the Universal Church of Christ, give up the consoling expectation of great and happy events predicted, because the time has been misunderstood? Or must not such illustrious Revolutions arrive at all, because many persons of great learning and good intention, have



erred in fixing the periods? The line of times marked by the sacred writers, however, they observed very little, according to what I have formerly remarked in their works.

*Third Objection.* The danger of a mistake has been urged; but what weight can there be in such an argument? The first Christians, as it is well known, conceived the day of Judgment to be near at hand. St. Paul, who is supposed to take notice of this common opinion in 1 Thes. chap. iv. and v. never objects the danger of such misconceptions to the christian faith. Did it slacken their zeal, or patience in suffering? Did it weaken their faith or assured hope in the event itself? The worldly mind and heart is seeking in these objections to clothe itself with a veil of modest piety and humble ignorance, lest it should be disturbed in the pursuit of false riches or in the enjoyment of the lusts of the flesh, the lusts of the eyes and the pride of life, which are not of the *Father*, but of the *world*. 1 John, ii. 16. What Christian can be hurt by any alarm of this sort, in this *Laodicean age*? “The crowning city, whose merchants are princes, whose traffickers are the honourable of the earth,” with her  
luxurious

luxurious children, may be angry to be told, that though “ she be rich, and increased in goods, and has need of nothing, yet she is wretched and miserable, and poor, and blind, and naked.” *Isai. xxiii. 8. Rev. iii. 14.* And that her sons and daughters have, in general, the spirit of profane Esau, and sell their call to the birthright for the meat that perisheth.

The Christian church should remember, that the 70 weeks of Daniel were the only number of precise time, by which the Jews, and their neighbouring nations from them, expected the first manifestation of the Son of God in the flesh; and that we have good reason, from the former procedure of Divine Wisdom, to expect the second Advent of Christ, the great King in the Spirit, from the other Numbers of this beloved Prophet, when the Vision, that is, the understanding of them shall be opened by the one Holy Spirit who indited them.

Let it be further observed, that a disbelief of the event itself in general; a great security and unconcernedness about it, must be a sign of the Time, whenever it is approaching: In this sense some understand that expression of our Lord, “ When the *Son of Man* cometh, shall he

find *faith* upon the earth?" that is, any belief in his coming? For what end God gives notice of events, which he foreknows, will be disregarded, must be submitted to his unsearchable ways.

I have now done my endeavor to take away the most specious objections adapted to strike the *popular* judgment, which is a *many-headed* monster, hasty to pronounce sentence upon subjects which require a *spiritual eye* to discern, and a *spiritual heart* to savor the things which are of God.

In the last place, therefore, I am to point out the blinds, or veils, which will be cast over the hearts and eyes of the children of the world, by which God will hide himself from the greater part of the degenerate Christians, as was done before to the body of the Jewish people; and for the same reason, because they both equally abuse Divine Revelation, and will receive a twofold condemnation, or a double punishment.

The

§ Our Lord speaks of some made *twofold* more the children of *Gebennah*. When Babylon (no more the Church of Rome, than the Greek Church, or that of Mahomet) the great City of all Nations, Languages, and



The first veil, to conceal the coming of Christ in the glory, is the expectation, that the remaining part of the Jews and Gentiles will be converted before the end of the world. But this expectation is not built on good ground, nor would it answer the force and energy of the Prophecies, since the remnant of two Tribes, and an half, or part of a third converting to the faith of the Messiah, could not be the saving of all Israel. Nor should even the vast wilderness of the Gentiles, after the Revolution of near 4000 years, from the dispersion at Babel to this time, be brought into the fold and pasture of the *great Shepherd*, would this fulfil the extent of that blessed promise, "Ask of me, and I will give the heathen for thine inheritance, and the utmost parts of the earth for thy possession." Psal. ii. For what myriads of myriads must have perished in this  
great

Peoples, and Tongues, that is, the whole World, is threatened with the Law of Retaliation; It is said, in Rev. xviii. 6. "Reward her, even as she has rewarded you, and double to her the *double*, according to her works: in the cup she has filled, fill to her *double*." Thus does Divine Justice limit the Execution of its wrath and indignation, whether Babylon signify Rome, or ALL THE WORLD.

great tract of time, who had not heard of the name of the Saviour of the world? Will the salvation of the latter part of the children of fallen Adam, be any blessing to the preceding ages at all, much less the salvation of the greater number, who have been lost in the long, long interval? We might as well call the *gleanings* of an harvest, the *full harvest*.

This mistaken expectation is founded upon overlooking the leading character of the Law and of the Gospel, which is a *first-born* People, and a *first-fruits*, to be gathered out of the nations and tongues, to whom the Gospel has hitherto been preached. This blessed \* council of an Israel to save all mankind, is the *mystery*, or design of the Gospel revealed for this *aww*,  
great

\* The learned Physician *Burthogge*, says, "The Mystery preached by Paul, was the calling of the Gentiles to the Knowledge of Christ. He is mistaken: it was not the Calling of a Nation, or Nations, from that part of the Gentiles, where Christ was made known, but a chosen few out of many, to the *Eirbright-Glory*. The Jews, through pride and envy,—(too often the companions of religious privileges) thought, that the Israel, who were to enjoy the high prerogative of the First-born under MESSIAH, could not be transferred from the Seed of Abraham: they knew the double portion spiritually under-

great week, or year of the *Everlasting Gospel*, or the Gospel of the ages to come. This is the order of that predestination mentioned by St. Paul; and it is called, “The mystery of his will, which he had purposed in himself, that in the dispensation of the *fulness of times*, he might gather together in *one*, all things in Christ, both which are in Heaven, and which are on earth, even in him,” Ephes. i. 9—11. ch. ii. 2—7. Hence the carnal part of the Christian

flood, signified the Kingdom and the Priesthood: They were no strangers to this distinction so marked by the Levites, the Priests; and by the High-priest, the King with his mitre, confined to that Tribe also.—They saw the Kings of Nations, promised to come from Abraham and Sarah, and confined this glorious prerogative to the carnal Seed of their Father, at the same time expecting, that all nations would be their subjects, as all nations were promised to be blessed in Abraham and his Seed. Hence the Call of the Gentiles to the MESSIAH appeared as a transfer of all the privileges of their Law, and an equality formed between them; and so it was, even with the Election of Grace, that is, the opening to the called among the Gentiles a way to obtain the high prize of being Kings and Priests, equally with Abraham’s children. To gather this peculiar people, this royal priesthood, this *elect* Nation—not nations or kingdoms in general, but *some* out of them as *vessels of honour*, Paul shews to be the absolute and immutable Council of God.



Christian world, will be deceived by this fond hope, whenever the second advent of our Lord draws nigh.

The *second blind* will arise from a general presumption, that the Church of Rome will rise and persecute once more before she falls.

This unfounded expectation flows from a misconception of the two prophets, who are to be

and the design of it with respect to all mankind: The whole xith chapter to the Romans contains no other subject. Nor is this Council of God cast into any shade or veil, but level and obvious to any common understanding, by the reference of the *first-fruits* to the *lump*, and of the *root* to the *branches*: The Goodness of God also is shewn in thus *securing* all *Israel*, by rejecting the Jews and Gentiles, in the great body of both parts of mankind for a time; and shutting them up in unbelief, that he might have *mercy* upon *all*. Rom. xi. 16. 32. 1 Pet. ii. 5. 9. How a *predestination* could be formed by the teachers and preachers of the Gospel, which excluded all men, but the *Elect*, is a matter of astonishment; it shews, however, this melancholy Truth, how little love and mercy could dwell in the breasts of those believers, and in those churches of the Lord, when a doctrine of so dreadful a nature could subsist from the end of the fifth Century to this day; which has offered up more victims by persecutions and death, than children were offered up to *Moloch* by the *bloody hands* of the priests. In this day it still triumphs.

be slain at the end of their testimony, when the 1260 days of their being in the wilderness, and being clothed with sackcloth, shall expire. On this point Dr. Gill with others enlarges on this chapter in Rev. xi. The two prophets never existed, but represent Moses and Jesus Christ, or the Law and the Gospel. These may be regarded as the *faithful witnesses* in the *Types* and *Shadows*, and the *faithful witnesses* in the *Spirit* and *Truth*. As the heavens are shut from rain, during their dwelling in the wilderness, it is generally understood, that the *pouring forth* of the *Holy Spirit*, compared to water, and water of life, by the prophets and by our Lord himself, will be in a very small measure. The vision imports not shedding their blood, but making merry over their testimony, as this scene of John conceals its sense in a reined manner, describing the *peoples*, and *tribes*, and *languages*, and *nations*, rejoicing over these prophets, and sending gifts as tokens of mutual congratulation for their being slain: Their dead bodies may, without violence, be interpreted of the Old and New covenant, which are not buried or forgot, but talked of, and derided by them.

G

The

The earthquake which precedes their translation to heaven, and the astonishment at this extraordinary event, may refer to that Advent of the *Lord* described in *Isaiah ii.* and *Rev. i. 1, 2.* When he cometh in the clouds to take possession of the kingdoms of this world, and to be alone exalted in that day.' It would take too large a compass to consider every part; this outline may, probably, be nearer the truth, than any danger, That the Church of *Rome* shall drink more blood, which seems much shaken, and is certainly destroying, and must soon be destroyed.—If there be a time, when this most eminent *Anti-christ* will persecute, it will be now; for I firmly believe, that the imposture of the *whole Hierarchy* will fall with the *Dragon's* spirit, and with her mouth and hands full of blood. But it is probable, that her Fall will be, when every *Babel*, every building of confusion, and every work of superstition and impiety shall sink down, and flee away “before the *great white Throne* of the *Son of Man*, when he cometh in his glory, even that glory, which the Father gave him before the foundation of the world.” *John xvii. 22, 23, 24.*

The



The great Advent of CHRIST expected, does not appear to be limited to judging the Church of Rome, more than the Greek, and other Churches; but he comes as the Antitype to Noah, and his deluge, with Fire from Heaven, to salt and purify all kingdoms of the world. No other Period, than this Evening of the Sixth day, can be assigned for this, for it bears all the marks of the days of Noah; since in the Millennial Kingdom or Sabbatic year, however understood, he cannot come to surprise, and chastise a profane and sinful world, when all kingdoms and peoples are supposed under that new state, to be all holy, and priests unto God in white rayment. Rev. vii. 9.—Others will seek a refuge from the Words of our Lord, “Of that Day and Hour knoweth no Man, no, not the Angels, nor the Son, but the Father only.” Though I have before spoken to this Objection, yet I will add somewhat more in this place.

In these words, our Saviour seems to allude to the Redemption from Egypt, when the Day and Hour of their departure was foretold by Moses at the passover: And he may insinuate by this expression, that the direct and precise

time of the great Redemption, the Antitype, should not be revealed and made known as the typical deliverance was declared, even to the Night and Hour, by Moses. Neither Day, nor Hour, nor even the year are ascertained; yet the prophet Daniel tells us, that the righteous shall understand. At midnight, the Israelites went forth hastily out of Egypt, in triumph, and with spoils, under the wings and preservation of their first-born sons. At midnight, the Remains of the Jewish Nation, (ten Tribes being lost) were delivered from their captivity by the taking of Babylon, and the presence of a *new King*, (*Cyrus*) appointed by the Lord. In fulfilling the Antitype, Part will most probably correspond with Part: And to this very circumstance of midnight, our Lord appears to confine his coming to judge the nations; when they who, in a spiritual sense, are Egyptians and Babylonians, children of this world, shall cry "peace and safety; then sudden destruction shall come upon them as upon a woman with child; and they shall not escape." 1 Thes. v. 1. "At *Midnight* there shall be a cry, Behold the *B. Megrim* cometh." Matt. xxv. 6.

However

However this may be, there are clear marks of two judgments; one before the beginning of the 1000 years, and another after their expiration. This will confute the last objection which we have been considering. The judgment on *Babylon* the great cometh in *one Hour*, on a sudden; which answers perfectly to the coming of Christ as *lightning*; and to his wonderful power, who will change all that share the grace of the *first-resurrection* in a *moment*, in the *twinkling* of an *eye*: But such a Judgment will in no manner agree with the overthrow of the Romish Church, or the Mahometan imposture, in so short a time; because no conversions of whole kingdoms have ever been produced at once, but by slow and gradual operations of God.

The last pretence to escape from the sudden coming of CHRIST, arises from a groundless opinion transmitted by the church of Rome, and adopted by many of the reformed Churches, that a *third Elias* will come before the second advent of the Lord. To this idle notion, I shall reply, in the words of our great Master, that the *Elias* predicted by *Malachi* came in the Person of *John the Baptist*. “ If ye will  
receive



receive it, *This is Elias who was to come.*" Matt. i. 14. and chap. xvii. 10—13. As to any other to come, the expectation has no prophecy to support it. The opinion of two great men of temperate and chaste judgement in spiritual things, shall be laid before my readers. Dr. *Burnet*, in his theory of the Earth, Book 3. chap. 5. writes thus, "I am willing to admit, that *Elias* will come, according to the sense of the Prophet Malachi. iv. 5. 6. But he will not come with observation, no more than he did in the person of John the Baptist. He will not bear the name of *Elias*, nor tell us, he is the man that went to heaven in a *fiery chariot*, and is now come down to give us warning of the *last fire*. But some divine person may appear before the *second* coming of our Saviour, as then did before his first coming; and by giving a new light and life to the Christian Doctrine, may dissipate the mists and errors, and abolish all those little controversies among good men, and the Divisions that spring from them: enlarging their spirits by greater discoveries, and uniting them all in unity and charity, and in the common study of truth and perfection. Such an *Elias*, the prophet seems  
to

to point out: and may he come to be the great *peace-maker*, and preparer of the ways of the Lord\*. “Dr Henry More, a great Judge of the prophetic style and typical characters in persons and events, adopts the same sentiment, combining only zeal and a spirit of rebuke to false teachers or prophets, in the *fifth* of his *divine dialogues*. Let me add, This spirit will probably go forth in the converted Jews, who from *Sin* will become *Paul*, and the most zealous and unwearied publishers of the great Salvation mentioned by the Apostle in Rom. xi. 32. This expectation is supported by our Saviour, among the signs of his second coming. “This Gospel (or good news) of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.” Matt. xxiv. 14. The second witness to *one sign* of the same Advent, is his beloved disciple in Rev. xiv. 14. who sees the *angel* flying through the midst of Heaven, having the *Everlasting Gospel*, to preach unto them that dwell on the earth, and to every nation

\* This View of *Elias* is extracted from my Comment on Psalm lxviii. published some years past. See pages 187, 188.

nation, and kindred, and tongue, and people, just before the fall of *Babylon*, the great city, is proclaimed.

This seems to point out the *seventh* Trumpet, where the *mystery* is *finished*, and the great Sabbath of the Lord begins, when the kingdoms of this world will become the kingdoms of the *Lord*, and *his Christ*, and he shall *reign* for *ages of ages*\*. Rev. xi. 15.

I

‡ It may be admitted, that the Spirit of Prophecy, which is the Testimony of JESUS, (of his Name as a Saviour) will be given; but not any divine person, but many chosen witnesses will go forth in the faith of the *Philadelphia Church*. Such have already appeared in Dr. CHAUNCEY of Boston, New England; Dr. NEWTON, late Bishop of Bristol; Mr. WINCHESTER from America; PETIT PIERRE, of Neuchattel; and my own testimony, prior, given openly from the year 1758, in America first, and since in this kingdom.—All these are Defenders of the RESTITUTION OF ALL THINGS, and of the Judgments of God, whether more or less severe, being designed for the *Correction* and *Purification* of *Sinners*. These, with many others, impiously and blasphemously, (as some call it) maintain, as the supposed wicked *merciful* Doctors, (few indeed in every age of the Christian Church) have maintained from *Tertullian*, *Origen*, and others in the first ages, to *Erberry*, *Webster*, *White*, *Sterry*, *Fox*, *Kingsley*, *Cheyne*, *Hartley*, *Lowe*, *Smyth* and *Purves*, and others; Such as



I shall now conclude with what I said at the end of "The Voice of glad tidings, to Jews and Gentiles," in the mysteries of the *first-born* and *first-fruits*, in the Year 1763. p. 230.

H

We

Dr. Henry More, and *Rust*, Bishop of Dromore, who might be brought forward, almost all of them within a century past.

Secondly, It may be granted, that men shall run to and fro, and Knowledge shall be multiplied. Dan. xii. 4. Thirdly, The Everlasting Gospel must be preached, and in the Name of Jesus Christ, the *Head* of the *Elect* or *First-born*, as shewn in Rev. xiv. 1—7. Notwithstanding these preparatory Notices, our Lord will come suddenly as a thief at Midnight: *Babylon*, the great City of all Tongues and People, will fall in one hour; and when she sits as a *Queen*, and says in her heart, "I am no widow, and I shall see no sorrow." Alas! alas! That great City, *Babylon*, that mighty City! For in one hour is thy judgment come. Rev. xviii. 10. Compare this with our Lord's description of the Days of *Noah*; with that picture of Riches, Pride, and Luxury, in Isaiah chap. ii. when in the extremity of the days, Jesus, in the Name and Attributes of JEHOVAH, comes to take his Government; when he will rebuke the Nations that delight in war, that is, all Christian Nations, the peculiar people, the *royal Priesthood*, in Peter's language; for though the *bloody crusades* in superstitious times, are past; the Kings of the Christian Faith have carried on *crusades* as destructive; and *Priests* from the *Archbishops* (the *High-priests*) to the *Journeyman Levites*, (who work for low

We are now in a very deplorable Age of the world; when neither the fear nor love of God have any due influence on the generality of believers; and yet this corruption, almost total, has not come to pass, because the terrors of the Lord have not been preached through every age, and in every church, whatever other causes may

wages) have sung *Te Deum*, *Praise God*, (for the immolation of thousands slain to the glory of *God the Father*, and of the *Lord Jesus Christ*, the *Saviour of all men*. And they feel nothing but triumph and joy at this horrid blasphemy, any more than *Molech's* Priests did at the little tender infants burnt to their abominable deity! Had there been a *Herald's* office in the Church at the time of the Council of *Nice*, the *Crest* for the sacerdotal Arms should have been a *BLOODY HAND*. To confine *Babylon* to the Church of Rome, as Bishop *Hurd* has done, with his predecessors, in his *Lectures*, is to suppose that the *Confusion of Tongues*, was never heard of, nor *Babel* known by the *ancient Prophets*, nor at all, 'till *John* wrote his Revelation. The *Greek* or *Eastern* church, is not much behind the first, in Ignorance, Superstition, and Persecution of the *Truth*, as it is in *Jesus*.—Mr. *Some* *Jenyns* complains of the rubbish thrown on Christianity: He had done a noble part in removing it as far as he could; but he has left it untouched, and added much of his own rubbish, (if he means false doctrines by the Word) as is proved in my Letters on the *internal* evidence of the Christian Religion, published in this work.

may have given birth to so great a depravity of life and manners.

The time of the Day, in which we now move on, is very extraordinary in a prophetical view, as it is towards the great *sixth* day, *sixth* month, and *sixth* year of the world, before the *seventh* or Sabbath will arrive. Divine Wisdom has set up *Signs and Figures of Times* in *Days, Weeks, Months and Years*, under *Moses*. It is also a Period remarkable in an *outward* view of Nature, and in the power of the Elementary Influences, as no time can shew such a *succession* of *earthquakes*, in *diverse parts* of the *globe*, and *commotions* of *waters* in so small a circle of time, from the Year 1755 to this time, as well as other afflicting and fearful phenomena, in violent storms and tempests, inundations from uncommon rain, and hail, and in the sudden *extremes* of heat and cold, which must have their ground and cause in the impressions and activities of the elements. The Period which is now passing over us, has a combination of *many signs of times* in the Law and Prophets, whose coincidence and concurrence have been shewn in several Tracts published by me. Again, I repeat it, we have a series of very great



and uncommon events in the Kingdom of Nature to the four corners of the earth; so that Nature in all the Elements, wherein *curse* and *corruption* have been introduced by *sin*, feels the penetrating and *refining fire* of the Lord Jesus. The creation now is *groaning* and *travailing in pangs*, to be delivered into the *Sabbath* of God, which is the *Liberty* of the *Glory* of the *Sons of God*, and one great part of the *Restitution* of *all things* promised; and which will manifest itself in the *Millennial Kingdom* of CHRIST, whose *Advent* draws near; for when the *seventh* angel sounds *his Trumpet*, the *last* to be sounded; “the kingdoms of this world shall become the kingdoms of our Lord and his Christ,” that is, of the whole Congregation of the First-born, as Jesus is the one Root bearing these blessed Branches of the *Elder Brethren*. What I publish will be rather a Declaration of great things near at hand, than a means of converting many to a better knowledge of the Gospel, as the *Time of Faith* in the great *Mysteries* of the kingdom, and in the great work of *Regeneration* is past; while every thing of this kind is despised as *Enthusiasm* or *Fanaticism*.

Again, I repeat what I have said, some years  
past,

past, in another place; every year will shew some extraordinary workings in the course of Nature, to bring the Kingdom of Christ, and his new Heavens and new Earth more forward, that the Evangelical Feast of Trumpets may be fulfilled in its Time and Season, now approaching, Amen, Amen. God will hasten his Kingdom, and shorten the days, for his Elect's sake.

Though the Feast of Trumpets, the next in order for completion, will be a Day of Glory to the Faithful, the fire of our Lord's Throne will cut off the flesh of prophane mockers and hardened sinners, in which characters these days of Lot and Noah so greatly abound, and consign them to the Second Death. Faith and love, the Jachin and Boaz of the new Temple, are no more in a general view. How far from the spirit of Faith is the world! and how far from that Holy Love, of which the Church of Jerusalem set the example and prototype! How far distant are Christians from the force of that precept given by the *great Forerunner* of his *greater Master*! "What shall we do to avoid the wrath to come?" he answered; "He that hath two coats, let him give unto him that hath

hath none, and he that hath meat let him do likewise." In this view how criminal must the rich and great of this world appear, who give only the fragments of their wealth to God, the true Proprietor of all, and consume such enormous sums on the pride of life, the lust of the eyes, and lust of the flesh, which are not of the Father, but of the world; and must therefore be condemned with the world, their sinful Parent? They that laugh now, must mourn in their turn; and they who are full, must hunger in the days of separation from God for their time of banishment in the 1000 years. A just retaliation will take place, without respect of persons, from God, in whose eyes all men are but dust and ashes; and who has purposed to stain the pride of all glory, and to bring into contempt all the honourable of the earth; for many that are first, shall be last, and the last shall be first. *Isai. xxiii. 9. Matt. xix. 30.*

No time carries more flagrant marks, than the present age, for the fall of Babylon, when every kingdom is looking out for more and more of the gold and silver and precious stones, odours, and wine and ointment, like the Jews of old at the first Revelation of the *Messiah*.



His second Revelation will come as in the days of *Noah*, *Lot* and *Jerusalem*. He will hide his Advent under the spiritual glories of the new covenant and kingdom, from the prophane and sensual heart; from the rich and noble according to the flesh, when the poor in spirit, and lowly in heart, in whatever part of the earth or station of life, shall find *God* in *Christ* revealed and manifested in their spirits; and they shall be ready with the holy white garment of the Bride, to meet the Bridegroom at his open *Manifestation* and Marriage Supper. The circumstance of shortening some period is mentioned by St. Paul: He will finish the work (or account) and cut it short in righteousness; because a short work (account or number) will the Lord make upon the earth\*. Rom. xi.

28.

\* The consumption, (more properly *consummation*,) determined, is the overflowing righteousness. For "a consummation, even decreed, shall the LORD (ADONAI) JEHOVAH of HOSTS make in the midst of the *whole earth*." Isai. x. 22, 23. This is repeated in ch. xxviii. 22. "Wherefore mock ye not, lest your bands, or chastisements be made strong: For I have heard from the Lord God of Hosts a consummation, even determined upon the *whole earth*." *Schmidius* supposes a certain num-

28. As for what has been advanced, I leave it to be judged by those whom Paul styles the Sons of the Prophets, (the spiritual interpreters of sacred writ) for they are subject to the same delusions as the false prophets. The false prophets, in the most universal sense, are the false teachers, or those who represent in a delusive light the Truth of the Gospel. And these are the ch

ber, which is true, meaning the *Elect* or the *sanctify the whole harvest*. The word CALAH signifies perfection and consummation; and from this we derive Col, the whole or *perfection* of any work; and connected with the *Bride*, (CALAH) for when she is united with the *seven glories*, typified by the *seven lights* in the first holy place, she is fit for the *Bridegroom*, and the marriage Supper, when the espousals will be consummated in the *everlasting union* and joy of two made one, as was in his one name; and as the *cherubims* were, only be two. Let philosophers and divines laugh at this derision will prove their Ignorance, not the falsity of sacred writ.—The male has three glories, and the female seven, forming the *Decad*, ten numbers, the full Image of the Deity in his full Image communicated to his creatures in the vast circle of systems or worlds. The oral interpretation forever speaks of the three Numbers, Kether, Cochmah and Binah, with their seven numbers or emanations (SEPHIROTH). Under this disguise, the Jews may wish to conceal their an



which work lying wonders, and great signs, foretold by our Lord, to deceive, if it were possible, even the Elect. Matt. xxiv. 24. Mark. xiii. 22.

I

Lastly,

dom, and the key of knowledge they once had; the foundation is true and scriptural. These numbers make the reason of Abraham's *Tenth* offered to Melchizedek; and of the *tenths* of the Law given to the Levites, the types of the *first-born*, of such who are to be *kings* and *priests* of the *high* order of Melchizedek, with Jesus, the head and prince of these, *his brethren*. On this ground, *Ten*, (*gnasfar*) imports riches; and the *tenth* number was called the kingdom, (*Malcutb*) because it comprised the whole of the other. Let the learned read *Vitrings* as the least exceptionable witness on this number in Miscel. Sac. Lib. 1. cap. 10. with the manner of the *priest* and *High-priest* in giving the Benediction to the congregation, by extending his fingers, and lifting his hands above his Head; but the *High-priest* to the golden plate only, where HOLINESS to JEHOVAH was engraved; where the Lord God with his beloved Son, typed by the *high-priest*, were one, that is united, or as the oral Interpreters speak, were made one person (*Parzupb*). This great union was made, many ages past, when the Son of man, (*Bar Enosh*) was raised to the throne of the Most High, when Myriads of angels (*ELOHIM*) stood before it: when this Son became the *fellow*, or associate of the Ancient of days, as Zechariah ch. xiii. 7. mentions this wonderful Event recorded by Dan. vii. 13. and by



Lastly, No illustrious Manifestation of the divine goodness, nor any execution of divine judgment,

John xii. 5. "Awake, O Sword, against my Shepherd, and against the Man, (Gieher) my fellow." (Socius and Proximus in Hulsius his Nomenclator Biblicus,) whose beginnings forth, or generations, (to *re-head* all lapsed systems) were from ancient time, from the *days* of an *age*, in the words of Micah ch. v. 1. Schmidius translates Days of Eternity: a proper *eternity* cannot have days or years. Yet he translates in most places the same word (OLAM) by an *age*, as in Daniel chap. xii. 2. and so it justly signifies; but I suppose he was afraid of the Orthodoxy of his day. The fear of this Gorgon will I believe soon be gone, and leave the liberty of prophesying, of interpreting Scripture by Scripture, open and free, in a larger sense, than Lord Bacon, or the good Bishop Taylor admit; the first, in his chapters on inspired Theology, and the last, in his work of the Liberty of Prophecy. Had not this sacred liberty been proscribed by councils and synods, from the *Nicene* to the Council of Trent, to the Synod of Dort, and to the Assembly of Divines at Westminster, the Christian Church had not been a slaughter-house for human victims, for many of the most holy and pious subjects of our Lord; particularly the ADOPTIANS from the School of Origen, whom the judicious D'Aille, *De Usu Patrum*, calls the greatest of all the Fathers; and Dr. Jortin admits him to have known more of Scripture than all of them. His disciples under different names were not totally extinct, till the end of the Seventh Century.

judgment, ever came upon the world without a double voice ; A voice of comfort to the good and honest in heart, and of terror to the wicked, and the mockers and scorners. Nor is it of any moment in the eyes of God, who is the mouth to publish it ; whether an impatient Jonah, or a greatly beloved Daniel ; a covetous hireling, as Balaam, or a bosom-disciple, like John : For messengers of an excellent, and of an evil name, have been made instruments, to remove every evasion and objection on this point.

I have now finished the answers to the most plausible objections formed against those essays. But what an enemy is the world to contend with ? Whenever the time of its destruction draweth nigh, how many carnal hearts and spirits will rise up in arms, and combat with rage and fury against the troublers of their false peace, and presumptuous security ? What innumerable tongues will be loud for Babylon, for the glory of the world ; for the lust of the flesh, the lust of the eye, and the pride of life ; and for all the goodly and dainty things which are departing from them, and they shall find them no more at all—Rev. xviii. 14. They only, who follow after Jesus in the narrow

way of the daily cross, and bear his reproach which leadeth unto life and glory, without passing through wrath and judgment at all—These alone will rejoice and lift up their heads, because the time of their redemption draweth near: So speaks the mouth of truth, goodness, love, and mercy in Jesus Christ. Luke xxi. 28. I have given my testimony in the Spirit of Prophecy, that is, of comparing and explaining Scripture by Scripture, and as, I trust, by the *Unction* from the *Ho'y One*. Persons who cannot disprove these things by the spiritual weapons of interpreting the sacred writings, should not oppose, lest they be guilty of sin, in labouring to destroy any serious impressions, which this explanation of the prophetical numbers may, perhaps, awaken in some hearts.

As for the mockers and scorers, who divert themselves at their full tables, and convivial societies, with their familiar wit, and most impious and ungrateful ridicule on the glorious Son of God and his *Love-sacrifice*, even for the sins of his enemies, and the whole world; These will be blinded like the Jews before; they are even now so blinded. The Lamb of God, in the DAY, not the ETERNITY, of his wrath, will escape their eyes, 'till he speak to them



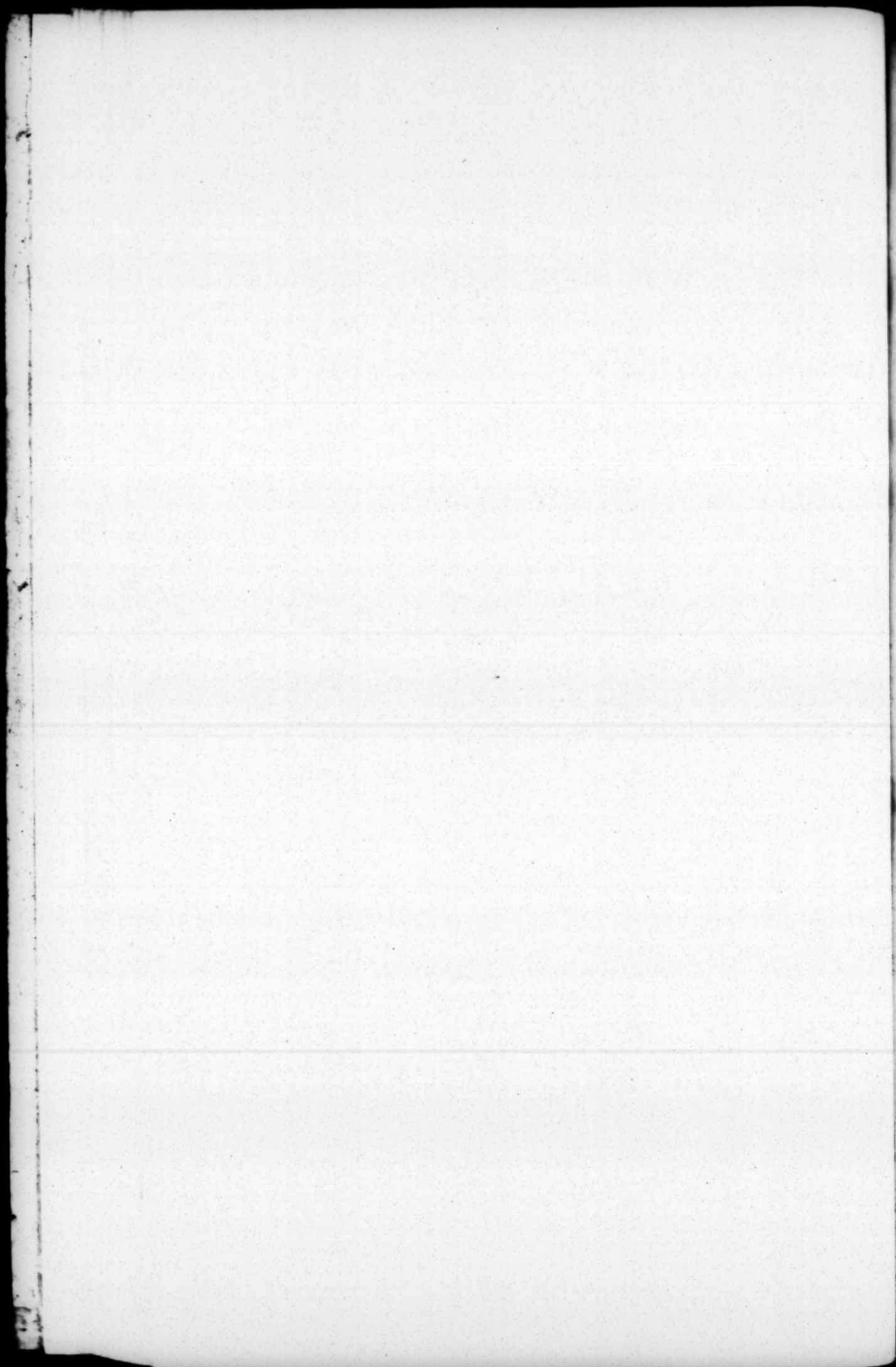
them as their Judge, from his throne, in a flame of fire; to such, I mean, as shall be punished with \* everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Theff. i. 9. This *everlasting* destruction, must be the destruction for the *thousand* years, which will be for those who are not to partake of the first resurrection for believers. The same punishment is threatened in *Daniel*, and limited expressly to an age. "Many that sleep in the dust of the earth, shall awake; some to the life of an *age*, and some to the reproach and contempt of an *age*." Dan. xii. 2. The great sinners, as I have before remarked

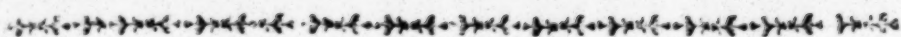
\* The adjective *αιωνιος*, *everlasting*, cannot bear any other sense than the substantive *αιων*, from which it is derived: And this last, it is confessed, signifies *saeculum*, an age. Ages, under the Gospel, have respect to the types of Time in the Seven Days and Moons, but principally to the Seven Sabbatical Years; and in regard to CHRIST, they point out that End of the Age, (including all subordinate times and ages) when "he shall deliver up the Kingdom to God, even the Father. 1 Cor. xv. 24—29. As what I have written on these Ages, he scattered in the various Tracts published by me, they may be seen in a more collected View in ELHANAN WINCHESTER's Dialogues; a Work very worthy of attention and perusal by all believers.

marked on the *Second Death*, are described under these names, "The fearful and unbelievers, the abominable, murderers, and whoremongers, forcerers, idolaters, and liars, shall have their part in the lake that burneth with fire and brimstone; which is the *second death*." The same is nearly repeated in the last chapter, where *dogs* are named, which may be taken for the *sin of Sodom*, as they are called such in Deut. xxiii. 18. Rev. xxi. 12. and xxii. 15. As Christ must reign, till he has destroyed Death, the *last* enemy; so will not this enemy be destroyed, until the thousand years expire, when Death and Hell (the Grave) shall be cast into that lake, and be consumed, and found no more. In this sense Paul speaks in consonance with the prophet *Isaiah*, of Death and the Grave; and surely the blessed JESUS does not destroy the lesser enemy, and keep alive the greater, contrary to all the testimonies of the Law, the Prophets, and the Gospel. Blessed are they who lead such lives, as they may enter into the gates, and have a right to eat of the *Tree of life*: Blessed are they who shall not be hurt, or *suffer loss*, as the word signifies, by the *second death*; who live, as becomes *priests* (for such is the name and title given to all believers).

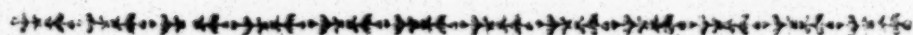
lievers *indiscriminately*) that they may not fall into the hands of the living God, and bear this fearful judgment of banishment from his presence for such an awful period of time. Whatever dark shades the *killing* Letter wears ; whatever deep veil conceals the *Spirit that quickeneth*, in Paul's language, every death, were there *ten* instead of *two*, must be destroyed by that almighty power, with which the Father has clothed his beloved Son, who must be *all* in *all*, before he gives up the kingdom to God, the *Father*, that He may be *All in all*. Thus the apostle assures us in 1 Cor. xv. whom I will believe, before all teachers and preachers of every church or community, though with this zealous servant of our Lord, I labour and *suffer reproach*, as he did, and for the same glorious cause: For I witness him, and on his testimony, believe in the Living God, the *Saviour* of all men, but especially of *believers*. 1 Tim. iv. 10. To the Son of this Living God, to "Whom the Father has given to have life in himself, even as he has life in himself, and to no other Son that Scripture reveals ; to him be ascribed Salvation, and blessing, and glory, and wisdom, and thanksgiving, and honour, and power, for *ages of ages*. Amen. Rev. vii. 11, 12.

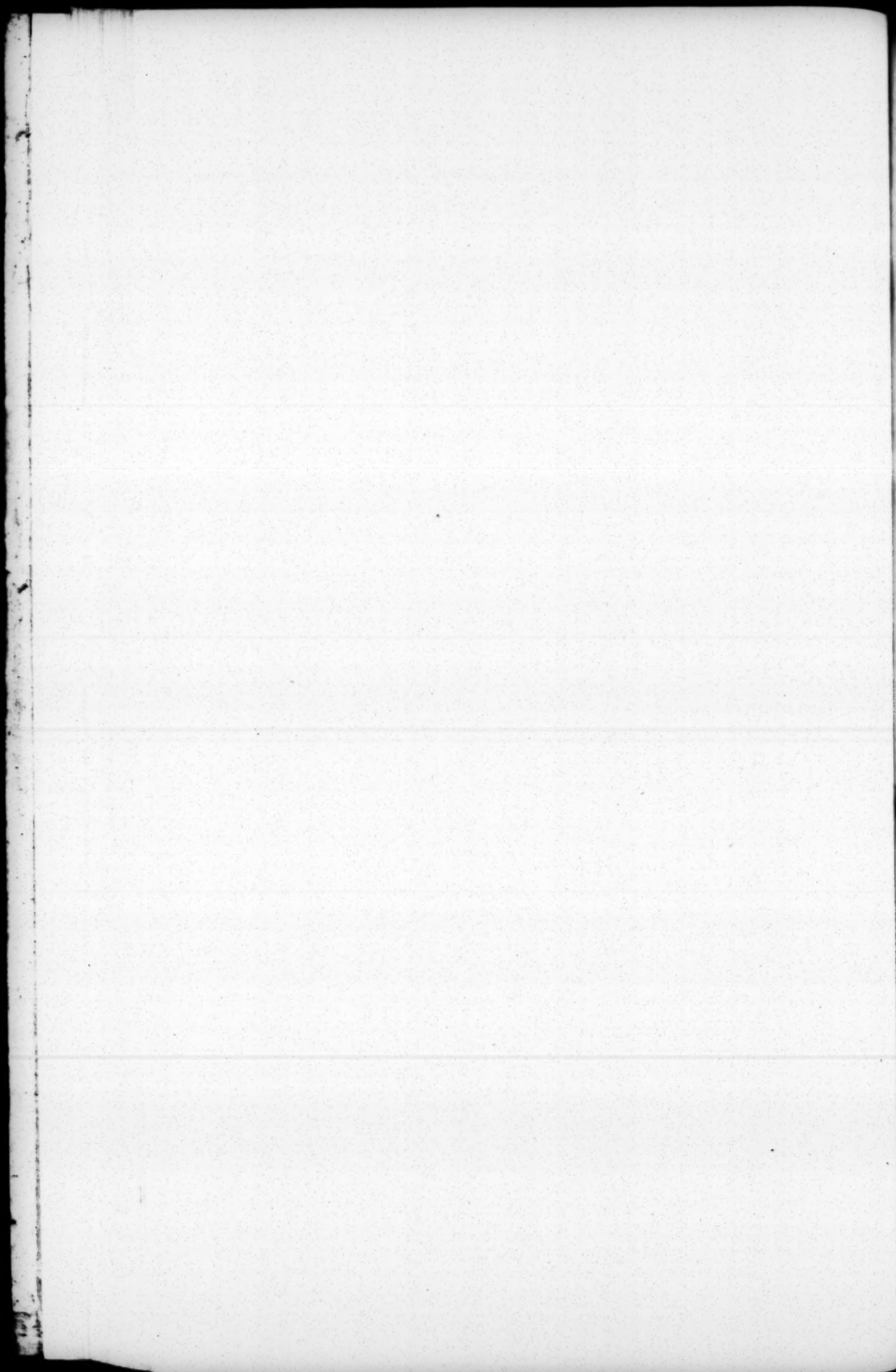






A S Y N O P S I S,  
O R  
GENERAL VIEW OF THE *T I M E S*:  
DRAWN FROM  
THE *LAW*, THE *PROPHETS*, AND THE *GOSPEL*,  
AND COLLECTED  
FROM SEVERAL WORKS PUBLISHED BY ME, SINCE MDCCLIX.







---

A

GENERAL VIEW, &c.

---

SIGNS of TIMES, *by the* DAYS.

1. **I** will consider the *six days* of the *Mosaic* creation, as figures of so many thousand years. This might seem inconclusive, or merely probable, had not the prophet Ezekiel added this testimony to fix the sense and import of these six days in chap. xlv. 1. Thus saith the Lord God, “the Gate of the Inner Court that looketh towards the East, shall be shut the Six working Days: But on the Sabbath, and in the day of the new moon, it shall be opened.” Little doubt can be made of the six working days, referring to the time mankind are to be under that part of Adam’s sentence, which is, to eat their Bread in the Sweat of the face; an allusion also seems here made to the Sabbatical year, when Servile Labour was forbid, and rendered unnecessary, by the blessings of

that Year given without the hand of man, by the bounty of God. *Maiah* bears witness to the Moons and Sabbaths in chap. lxvi. 23. "When all flesh shall come to worship before me, saith the Lord."

2dly, The division of the six days of Moses into three portions; two days, that is, two thousand years before the Law, called void; and two days, or 2000 years under the Law; and two days, or 2000 years under MESSIAH, or the Gospel Dispensation, carry sufficient evidence to Believers, who wish not to seize every possible ground of Cavil and Contradiction. Whether this Tradition flowed from the School of *Elias*, or was prior to his day, is of no moment: It is of very ancient date, and among the pure and uncorrupt branches of that Wisdom and Knowledge, the Hebrew Church once enjoyed, as the Guardian of the first Covenant, and Oracles of God, Such inquisitive minds which searched the treasures of ancient Wisdom among that people, have been satisfied with that sense put on the Six days: when I mention such great and good men, as Martini, Vitringa, Renferd, Buddeus, More, Bishop Rust, Mede, Broughton, and Burnet, with many

many others, their names may shield any one from the charges of weakness for believing, Providence intended, that these six days should be received in such a signification.

---

SIGNS *of* TIMES *in the* MONTHS *or* MOONS.

1. Let it be observed, that the Moons or Months were called by a word expressing renovation.

2dly, That the days of the months were neither lunar nor solar, but consisted of thirty days precisely. By this appointment of divine wisdom, the six Moons under the Law completed 180 days; in this period, both the Jubile and Century are exactly included: 120 days, each day taken for a Jubile, fill up 6000 years: the remaining 60, each day for a century, complete the same time. As the Lamb of the Law was offered daily for Jews and Gentiles included in those times; and as his character is proclaimed by his messenger, the Baptist, to be "the Lamb of God that taketh away the sin of the world;" and by Paul announced



nounced “The ransom for all men;” we meet in this time, the exact age of Isaac, Heir of all his Father’s goods, whose “Inheritance is therefore the nations, and the ends of the earth, his possession.” Psal. ii. By allowing the same Jubiles and Centuries for the years of Isaac, the only begotten and heir, the end coincides with the seventh Trumpet of John, which may by the scrupulous be admitted for the true explanation of the feast of Trumpets under the Law, on the first day of the seventh month. The kingdoms of this world at this time “become the kingdoms of the Lord, and of his Christ:” Which last appears to be that of Isaac’s *first-born* in the covenant of grace; The privilege of the primogeniture being transferred from Esau to Jacob, and his seed, the Israel of God, or the whole congregation of the kings and priests and first-fruits unto God and the Lamb. Rev. vii. 2—9. and ch. xiv. 1.\*

One

\* In the explanation of the Feast of Trumpets, published by me in 1763, this grand festival, with the extraordinary number of oblations at every new moon, is shewn in an evangelical sense.

One observation more shall conclude what is advanced on the Moons. As 120 days make up the same Number by years, as the life of Isaac; (who is the heir of all the father's goods, and who is called the only begotten, or the Word of God.) The years of his life measured by the Jubile and Century, amount to six thousand years, as shewn before. He that inherits all things, must inherit Jews and Gentiles as his possession. That such an age should be appointed for Isaac, may be well supposed to have an important sense, and what greater can be imagined?

#### SIGNS of TIMES *by the YEAR.*

The Declaration to Noah before the flood in Gen. vi. 7. refers to the great year of the Law; "My Spirit shall not always strive with man, for he is also flesh; yet his days shall be 120 years. The Flood was brought, as generally admitted, 20 Years before this lapse of Time, for this reason probably, that we might not conceive its completion then. Secondly. This Time was never the date of human Life; and is not true with respect to the natural age of Man. Before the Flood, it was much longer;  
and

and after, it was shortened gradually to three-score years and ten, and fourscore, a few extraordinary persons excepted. Let us look on this Time as prefiguring the End of Flesh, called ever, in sacred writ, the shame and nakedness of Man. These 120 years measured by Jubiles, the great Year of the Lord under the Law, make 6000 Years, the period of the six Days of the Creation in the sense allowed by the Hebrew Church. So long will it be, before the Lord finishes the striving with flesh, and the taking away the Veil and the Covering over all Nations mentioned by Isaiah in chap. xxv. 7. That is, before he will pour out his Spirit upon all Flesh, as it was done at pentecost, at the End of Seven Weeks of the wheat-harvest, on 120 chosen Vessels out of many Nations. Of this Controversy the same Prophet speaks again in chap. lxvi. 16. “By Fire, even *his Sword*, the Lord will plead with all Flesh; and the slain of the Lord shall be many. This is the End of Flesh, or of This Body, called by three degrading names, sufficient to shame and humble pride in it: Paul calls it the Body of Sin, of Death, and of our Humiliation, or Fall. Phil, iii. 21. Did not this  
Apostle



Apostle understand the mark of circumcision ; not a mark of favour, as the foolish Jews soon began to exalt it into, but a sign of rejection, as unclean ; as the very wages of Adam's transgression, with the gracious promise of its being taken away, and destroyed by the fire of the Holy Spirit, the Divine Sword to abolish it ; and to give, in its place, the white Rayment, the righteousness of saints, and the durable garment that will not wax old, in the words of Isaiah and John. Did not Paul know, why the birth of male and female was unclean by the Law, by thrice seven days ; and in the whole time for purification, 120 days ? What is the Gospel, but the Law Spiritualized ? Our pride is at this day ashamed of the heraldry and genealogy of our birth ; and the priests have found out a short way to purification, by the sanctifying of water to the mystical washing of sin : Mystical indeed, that is, hidden, for no one sees any such cleansing more than we see in the circumcision of the Jews : To which however baptism has no kind of reference, or substitution, as shall appear in the explanation of the eighth day of the Law, which is now in the press.

*Second SIGN of TIME by the YEAR.*

In the years of the life of Moses, whose law is the ministration of death and condemnation, in the words of Paul, we find a prefiguration of the same time, as that given to Noah. He died, not from weakness, but for the mystery, at 120 years. Moses was 120 years old, when he died: his eye was not dim, nor his natural force (moisture) abated. Deut. xxxiv. 7. For what then did the servant of the law of wrath, and the recorder of death, against the first sin as its wages, die, when his moisture (the *pabulum* or nurse of life) was not fled? The period of flesh and blood (one substance in two forms) which cannot inherit the kingdom of Heaven, is represented by these years, each year for the Jubile of his own Law. Here Moses dies, and the law of death and condemnation is succeeded by Joshua, the son of Nun, who leads the Israelites into the promised land, the type or shadow of the true Canaan. Heb. iv. 8, 9. At the end of so many Jubiles making 6000 years, will the true Joshua of the Gospel lead into the true Canaan, which is heaven, and the Rest or Sabbath of the Lord God. "Christ blotting out the hand-writing of

of ordinances, which was against us, and contrary to us, he took it out of the way, nailing it to his Cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Colos. ii. 14. 15.

“Moses verily was faithful as a servant in all his house, for a testimony of those things, which were to be spoken after: But Christ as a Son over his own house, whose house are we.”

Heb. iii. 5, 6. Here the servant of the ministration of Death and Judgment (so Paul styles it,) goes away, and the *Son*, the *Heir* of the ministration of righteousness exceeding in glory abideth alway: The nations, his inheritance, abide in his kingdom, which cannot be destroyed. In this sublime sense our Lord speaks, “The servant abideth not in the house forever, but the Son abideth forever.” John viii. 35.

This, Paul again explains in Gal. iv. 30. In the beautiful and comprehensive allegory of the two Wives of Abraham: (a mere domestic transaction in the Letter, in the Spirit like Jacob's ladder, it reaches heaven) “Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir, but the son of the free-woman. Abraham's faith was im-

L 2

puted



puted to him for righteousness, and not to him only, but to us also, to whom it shall be imputed, if we believe on Him who raised up Jesus our Lord, from the dead. Rom. iv. 24.

It would be too large a field to open and contrast all the interesting circumstances of the parallel between MOSES the servant, and CHRIST, the Son. The general lines of it must suffice in this place.

I shall adduce another coincidence of Time in the Days appointed for the Woman's Purification, in Levit. xii. which must be admitted to include a very important sense, though it has been, in a manner, totally neglected. This co-incidence consists in the extraordinary number of days for the birth of the male and female children under the Law. Those for the male were seven days in her bloods of uncleanness for the mother, who brought forth Death in her son, and thirty-three days must elapse, before she was reckoned purified: For the daughter, twice seven, and sixty-four days for the purification. Take these together, the amount is 120 days: These must be measured by the Jubile, often styled the Day of the Lord, and the acceptable Year of the Lord, and the Day of vengeance

vengeance of our God, even to comfort all that mourn. *Isai. lxi. 1. 2.* This mourning is in general to all the tribes of the earth, and to the Jews who pierced him, when MESSIAH cometh in the clouds. *Rev. i. 1—3.* This is glad tidings, the great mercy of God spoken, in Paul's words, in a mystery, or a veil, for a while.

The 120 Days, allowing a Jubile to each Day, fill up six thousand Years, just as the life of Moses did before in years. At this time will be fulfilled the extraordinary blessings mentioned by the Prophet. When the Lord (ADONAI) shall have washed away the filth (uncleannels) of the daughters of Zion, and shall have purged the bloods of Jerusalem from the midst thereof, by the Spirit of judgment, even the Spirit of burning. *Isai. iv. 4.* This is the destruction, or end of the birth of Flesh, the sin, and the cause of it in men, women, and children. Did the Hebrew women only bring forth death, or children of wrath, that is, under the Judgment passed upon Adam? The seven Women, whom a very learned and elegant writer, the late Bishop of London, absurdly supposes to be such, as having broken through all bounds of modesty, shall seize on men

men, now become so scarce, that they will be contented with one; this is, however, no great sign of impudence and lewdness. 1st. The whole chapter contains most precious promises, and the time too of fulfilling them "in that Day; promises, I repeat, of the most exalted blessings of the Lord's Kingdom." 2dly. Why is such a horrible idea of the scarcity of men connected with such a glorious description of creating the cloud of glory upon her assemblies, which is the majesty and presence of God (SHECHINAH) among her congregations? 3dly. Lewd women want not children for the many tender offices of parental love, but desire only the mere gratification of their loose passions. 4thly. So many immodest women are more likely to seek seven men, each of them, than to be contented with one. 5thly. Why was not Rachael void of the decency of her sex, when she said to our Father Jacob, "Give me children, or I die?" Gen. xxx. 1. Such are the learned in general, who despise spiritual interpretation, and give the people the meagre, groveling sense of the *killing* Letter, for that exalted power, rank, and great wealth they enjoy. What has been said, is sufficient



to confute the fordid signification brought forward by a person so eminent in polite learning: I shall not here take farther notice, as many other interpretations, equally absurd and creeping, will come under review and discussion, in another place.

---

SIGN of TIME, *by the 120 Priests of Solomon.*

The 120 Priests of Solomon stood at the East end of the altar, with their brethren clothed in white, and sounded with trumpets; and the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, saying, "He is good, for his mercy endureth for ever," or the age, comprehending the seven Sabbaths closing in the Jubile. This solemn dedication of the figurative Temple, may, without force, admit that the 120 Trumpets signify 120 Jubiles, when the great trumpet sounded in this great year of the Law; when all the figures of Time under it were finished: These make again 6000 years. Nor is this dedication of the figurative Temple without its correspondent antitype, by the 120 disciples, on whom the Holy Spirit fell

in the baptism of the most precious blood, and consummating fire promised by our Lord. These were the Trumpets and the Priests, the Heads of the royal priesthood, anointed with the oil of gladness, whose crowns of pure gold sat on their heads; who are to be the sanctifiers of the Harvest in Seven Sevens, or weeks, with the Octave or eighth day, which will be the fiftieth Day, and the blessed conclusion of the new Covenant. These made the little leaven, which shall leaven, in our Lord's words, the whole mass. This was a second portion or Election of the chosen ones, yet inferior to the twelve of the Passover, and called by a different name (*Becourim*); yet were they among the first-fruits, or the peculiar lot of the first-born, who must sanctify the whole harvest in its time. Joel's extensive prophecy was only fulfilled as a pledge, or earnest, in the sense of Paul; "If the *first-fruits* be holy, so is the *lump*; and if the *rest* be holy, so are the *branches*." Rom. xi. 16. Compare this passage with the sheaf of the first-fruits, in Lev. xxiii. 10. Numb. xvii. 17.

This transaction was the *earnest* of the larger effusion of the Holy Spirit, which will  
be

be in the latter days shed on all flesh. Joel.  
iii. 8.

The Jews call this magnificent festival, The day of the promulgation of the law; The Day of Marriage with the *Bridegroom*, the *Blessed God*; The day of crowning the holy King and Queen, the congregation of Israel. These names are all just and proper. The difference of the dispensation is given by Paul, in that striking and glorious contrast, recorded by him. "For ye are not come unto the mount, that might be touched and burned with fire; nor unto blackness, and darkness, and tempest, and the sound of a Trumpet and the voice of words, which they that heard intreated, that the word should not be spoken again. (For they could not endure that which was commanded.) And so terrible was the sight, that Moses said, I exceedingly quake and tremble. But ye are come to Mount Zion\*, and unto the City of the Living God, to the heavenly Jerusalem, and to

M

myriads

\* The learned may peruse Joh. And. Danzii Programmata de promulgatione Legis in *Mosheim's* New Testament illustrated from the *Talmud*, and *Hebrew Antiquities*. p. 144.



myriads of angels, to the general assembly and congregation of the *first-born* who were written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus Christ, the Mediator of the new covenant, and to the *Blood* of sprinkling which speaketh better Things than the blood of Abel." Heb. xii. 18.—24. What a glorious assemblage of most sublime blessings meet in this place! What a grand contrast between the ministration of death and condemnation, and the ministration of life and justification, is here found! By which description, we may expect, in what sublimity of goodness and mercy, of judgment and purification, it will be celebrated in the feast of Trumpets drawing near, and in the day of forgiveness, styled the day of atonement, or of white rayment, and the feast of tabernacles, which is the vintage or last fruit to be gathered by the love of God in Jesus Christ, surpassing the knowledge of all churches at this day. I will only observe, that at this festival fell the first open evidence of fire from heaven; which did not destroy, but consummate and make perfect, according to the wisdom of God spoken in a mystery; of that wisdom,

wisdom, I say, which is foolishness to men. Let it be observed, that the two general words in the Hebrew tongue, expressing destruction, signify also the highest perfection and consummation possible. These are TAMAM and CALAH, in the first Language, by which the Lord God was pleased to make himself known unto man; and by the true knowledge of it, he will make himself known unto all men, as a consuming and a consummating fire; as destroying, and killing all flesh of the old Adam, and quickening men in the Spirit of the second Adam. By this twofold sense, a veil has been put on the wisdom of God, as it was on the face of Moses, which veil is now on the hearts of the Jews; and believers may be joined to this darkened people. By this means, mysteries "are revealed to babes," which are hidden from "the wise and prudent," which is plainly declared to be so done by our Lord. Matt. xi. 25. Luke x. 21, 22. By these also, the gracious councils of God (the great degeneracy of believers being foreseen and predicted by Christ and his apostles) are covered with shades and darkness, till divine Wisdom sees fit to open his deep ways, and his unsearchable

pass, that at evening time it shall be light : Then the living waters shall go out of Jerusalem, in Summer and Winter it shall be." This singular limitation to the Evening, neither Day nor Night, cannot be explained but by the Temple. The day hath two Evenings; the first, from noon to three; the second, from three to six, when the Temple was shut for the ministry of that day. Of this time, as confined to the service of the Temple, our Lord speaks, "Are there not twelve hours in the day?" John xi. 9. The continuance of light was longer than that time; but the day for the continual ministry in the Temple was from six to six only. Between the evenings the *paschal lamb* might be killed in the Temple, that is, as soon as the Sun passed the meridian, the first evening commenced, until three o'clock: There can be therefore this evening only for the fulfilling of this magnificent prediction, so pregnant with the noblest blessings.

The Church entered into the second Evening about 1755, or near that time: which was Three o'Clock, by twelve hours of the sixth day, or sixth thousand; and by the Thousand years, it will be the same: 750 years being  
three



three parts out of four of one thousand years. In what part of this Evening, the living waters shall flow, is not distinctly marked; but it is so far restricted, that it must be Evening time, not Night, or past Six, for then the Day closed, and night began, as has been observed. I believe this prophecy is the true ground of expecting the shortening one Day, or one thousand Years, which the Jews, as well as Christians expect. I shall only observe in this place, that it has been a constant Tradition, and scarce any reason can be found for this, but this prophecy, or the killing the paschal Lamb between the Evenings. This Tradition may be seen in the learned Windet's State of the Dead. p. 144, and in Rhenferd's Dissertation on the age to come, (the common phrase of the Hebrew Church for MESSIAH's Kingdom) in section 32. Meuschen brings a remarkable passage from the Talmud in *Sanhedrim*. fol. 97. MESSIAS will not come, 'till all the World become Sadducees, that is, infidels. This agrees with Peter, in 2 Epist. iii. 3. "In the last part of the days, (in which the Christian Church certainly is,) shall come Scoffers walking in their own lusts." Some understand also  
the

the words of our Lord, "When the Son of man cometh, shall he find faith on Earth?" of an almost universal state of unbelief in his name and character, but it may be received in two senses; of no Belief of his coming, as well as of an almost general unbelief in his blessed Name; which grows as Infidels seem to boast, fast indeed, to be the religion of the philosophical world. O shame to the unfeeling heart! O greater shame to their boasted understandings! They will not find a Bacon, a Newton, a Boyle, a Lock, a Selden, a Cheyne, a Hartley, a Ramsay, a Muralt, a Littleton, a Haller, a Burnet, and others among them; these were not *scientific* men, but mere Sciologists, and mean scholars.

2dly. The flowing of the Living waters, not until the Evening time, seems to look at the shutting of the heavens, that it rain not, during the two witnesses continuing in the wilderness, and in sackcloth, 1260 Days; when, at the end of their testimony, the heavens will give rain, that is, the Holy Spirit will be given in that fulness, which is expressed in Hosea ch. x. 12. "It is time to seek the Lord, till he come, and rain righteousness upon you." That  
these

These 1260 Days or Years, are nearly expiring, may be admitted which most probably began in *Justinian's Enoticon*, or Act of Uniformity about the time of the 5th infamous general council, in 553. This Emperor was the **slave** of priests, and by their means a tyrant over the consciences and faith of Believers. He died about 565. Such was the dismal darkness of the Church, that in 56 years after, came forth the *Pope*, the universal Bishop and Monarch over Emperors, Kings, and People. Then farewell to all Liberty of prophesying: then farewell to all future peace of the Church; to the song of Angels, at the Birth of the *Saviour* of the *World*; "*Glory to God in the highest, and on Earth, peace and good will, or expectation, towards Men.*" Ecclesiastical *Nimrods* rose every-where, and became mighty hunters after the Lives and Blood of Heretics, who were generally in the right, and always better than their persecutors and murderers: if Heretics, Christ and his Apostles never taught the lesson of destroying them in every new and savage mode of barbarity; but only to mark them, and not to eat with them, that they might be *ashamed*, and be brought to a sense of their

N

errors,



errors and retract them. This is the whole power ever given to the church.

I shall close this subject with observing, that the 1260 Days make the same time in Years, as that of *Elijah* in shutting up the Heavens from rain for 42 months, or three Years and six months in days, that it rained not. James v. 7. Kings xviii. 1. This is the *famine*, which the Lord threatens in these words; “I will send them a famine†, not a famine of *bread*, nor a thirst for *water*, but of hearing the words of the Lord.” “They shall wander from sea to sea, and from the North to the East: They shall run to and fro to seek the Word of the Lord, and shall not find it.” Amos viii. 12.

2dly. I shall remark, that as in the Days of *Elijah*, there were yet *seven* thousand who had not bowed their knee to Baal, their idol, though not seen by the eye of the prophet; so has there been a number of the *Election of Grace*, or the *Israel of God*, who have not been deceived during this long period of famine for the  
true

† Such a state of great darkness was in the days of *Eli*, whose eyes waxed dim, he could not see, that is, the people were blind and ignorant; the word of the Lord was precious in those days, there was no *open vision*, when *Samuel* was called to be the *Lamp* of the Lord. Sam. i. 1.

*true* Bread, and of thirst for the *Water* of Life. The design of this merciful reservation of a few for the blessing of the whole creation, even amidst this darkness of Truth and pure religion amongst all churches, so long apostatizing from, or rejecting the Name of JESUS, as the ransom for *all men*, the center of union, peace, and Love, and of thanksgiving to God, as Paul teaches all believers to observe. This inexpressible mercy of God is shewn at large in *The first-born and first-fruits*, published by me in 1763 where the whole purpose of God's exceeding compassion to all the millions deceived by *Satan* and his messengers, has been treated of, and established beyond any contradiction, yet advanced against it; or that ever can justly be, while the Law and the Gospel, the *two witnesses* of the Lord God, shall be received as the *Oracles of Truth*.

3dly. It may be remarked, that at the end of these Days, when *Elijah* sent his servant to look at the Sea, seven times, and at the seventh time he said, "Behold, there ariseth out of the Sea a little cloud, like unto a Man's Hand; this cloud became suddenly a great rain." This part corresponds with the Hear-

vens shut from Rain, during the 1260 Days or Years of the two witnesses in Rev. 11. When their Days end, the Heavens will rain the Living water, or the great pouring out of the Holy Spirit beyond any measure hitherto done. The state of unbelief, or the reign of Infidels and Scorners, is perhaps nearly as great in a general view, as in the Days of *Elijah*, where the small number of seven Thousand were seen only by the Lord from among millions. Another correspondence appears clear between Zechariah's Evening, when it shall be Light, and when the living waters shall flow from Jerusalem, the new Jerusalem, the city of the Living God, and will never cease to flow more. As we know that the Church moves in the second evening of the Sixth Day, and that the flowing of the waters are not yet, which are predicted even by the mouth of Balaam, when Jacob, the Head of the first-born in the figure, but Jesus, the Head of this Elect in the Spirit, will pour water\* out of buckets, and

\* *Livinga* justly remarks, in observ. Sacr. p. 165, 166. The passage runs thus: The seed of Generation in the sacred writings is sometimes compared with living water, that is, springing out of a fountain: in this sense must be understood what we read in Isai. xlviii. 1. Hear this,



and his seed shall be in many waters. Numb. xxiv. 7. Waters are interpreted by John, of the Peoples, and multitudes, and nations, and tongues. Rev. xvii. 15. This greatest effusion of the Water of Life from the throne of the LAMB is reserved for this second Evening; into which the Church of Believers entered, nearly about the Year 1755. Since which time, more earth-quakes have been within forty Years, than can be remembered in a much larger

ye families of Jacob, who are called by the name of Israel, and who came forth from the waters of Judah, where (*Majim*) waters must be altogether explained by (*Zarang*) seed, even the most skilful masters of the Hebrew, admitting this signification. It is of this water, even Spirit, our Lord speaks, that we must be born again, or from above, to Nicodemus, when he wondered, that he, a master in Israel, knew not these things. Then says this Divine Teacher, what is born of flesh, is flesh, and that which is born of Spirit, is Spirit. John iii. 3. 5. Here the corruptible seed of the old Adam, bringing forth sin and death, is contrasted with the incorruptible seed of the word of the living God, or his only begotten Son, and the true Isaac, heir of all his Father's goods. 1 Pet. i. 23. The Jews in the blindness of their hearts exalted circumcision into a mark of favor, doing wonders by itself: They have been followed by blind teachers exalting baptism by water to the mystical washing away of sin, doing wonders too; but these are lying

larger space of Time; and more Wars among Christian Nations, so called at least, than have perhaps, ever water'd the earth with Blood in so short a period. Let Hypocrites laugh, let Infidels mock; it is but too melancholy and disgraceful a Truth.

*A Second SIGN of TIME by the EVENING.*

This Sign is in the Death of JESUS CHRIST, and in the Water flowing from his side, pierced by

wonders, though performed with all grave solemnity which ever accompanies the deceivableness of unrighteousness; and which the world will always greedily accept from their teachers. I will observe in this place, that the Lord, when he expresses a grace or favor by the prophets to the Jews, adds a lesson to humble their pride. In this chapter, as sharp a rebuke is given as can be found even in Moses before: For I know that thou art hard, and thy neck an iron sinew, and thy brow brass. *Isai. xlvi. 4.* What said Moses before to this people, to chastise all presumption, self-glory, and self-exaltation? Not for thy righteousness, nor for the uprightness of thine heart: for thou art a stiff-necked people; from the day the Lord brought thee out of Egypt, until ye came to this place, have ye been rebellious against the Lord. *Dent. xi. 4—14.* However, to the glory of the boundless compassions of God, amidst the long darkness, and the many false Christs, and false Prophets attending them, the Elect have not been deceived, but reserved for the salvation of the whole deceived world.

by a Roman Soldier, a Gentile, in the second evening of the sixth Day. Our blessed Lord expired at the ninth Hour, the end of the first Evening of the Hebrew Church, or 'Three o' clock. He was hanging on the cross in the second Evening, which closed at six. 1. Here the true paschal Lamb was slain between the two evenings, as the typical Lamb might be killed between them. Exod. chap. xii. 6. 2dly. We know, that his side was pierced after his death; and after the legs of the malefactors were broken by the soldiers: But at what Time of the Second Evening, the soldier pierced our Lord's side, is secreted from any clear knowledge. According to the great sense of *six* Days, 6000 years so understood by the Jews and the Christian Church, (as *Broughton, Mede, Burnet*, and others have sufficiently shewn in their works) the Church has passed three parts out of four of the sixth day, or 1000 years: 750 years contain three fourths, and bring us to the *ninth hour* of this sixth Day. The time of his shedding this water and blood, so exultingly recorded by John, and by him alone, was after the first evening; of course, in the second. This appears a pledge of the greater effusion



sion of the Water of Life, and the Blood of covering limited to this evening; and a pledge also of its falling on the Heads of his Enemies, even of those who pierced him, which must include the Jews, the principals, and the Romans, as their Instruments, from among the Gentiles; just as Pilate, a Gentile, and Herod, a Jew, and an Idumæan, may be said to have crucified him by the voice of the multitude and of the Priests, Scribes, and Elders. Luke xxiii. 23.—Admitting, that his side was pierced three-quarters of an Hour after Three, and allowing 63 years for these quarters, which is nearly the time, by dividing 250 years of the last fourth Part of a thousand Years; and adding them to 750 Years, or three fourths, it will carry us to 1813.

As the two Witnesses are still in the wilderness, and the heavens shut from the rain; as their testimony is at that time mocked and derided, by the rapid spread of infidels and scorn-

\* *Esau*, or *Edom*, was circumcised as well as *Jacob*, and inherited a blessing, though less and posterior to that of *Jacob*. *Herod*, as one of his Seed, is brought here to have the Water and the Blood of his Blessing in *JESUS*, Head of all the First-born. Heb. xi. 20. Gen. xxvii. 38, 39.

scorners. The Church has passed forty of the sixty-three years in the *second* evening; and as *Zachariah's* prophecy restricted to the evening, for the flowing of the *Living waters* from Jerusalem above, is not at all accomplished, nor can be, 'til the second Evening of the great *sixth* Day; under which the Gospel-dispensation is passing on; there is reason to look for the flowing of these waters towards the time it flowed from the blessed Fountain of the Redeemer's side in the sixth Day of the week, and in the second evening of *that* day. All circumstances attending JEHOVAH, his anointed King, bear a most transcendent and exuberant sense of blessings. If the Spirit of Prophecy runs in fine veins, and retired channels; if it flows, like the waters of *Shiloah*, that go *softly* (in the Prophet's words) in retired channels: I answer, the Signs are not made that he that *runs* may read; no, nor for the *Landicean* believers, neither hot nor cold; much less for the mockers and scorners, so abounding in this Evening. Such are expressly marked for the *second death*; for suspension from the happiness and peace of the 1000 years preceding the abolition of *death*. It is of no moment,

O

whether

whether they walk in a *philosopher's* garment, but not of a *Bacon*, a *Newton*, a *Boyle*, a *Locke*, or other such venerators of Revelation; Or whether like *Dives*, clothed in purple and fine linnen, they are found, as our Lord says, wearing soft rayment in the houses of kings. Matt. xi. 18. The prophet *Daniel* tells us, that "the *wise* shall understand the signs of times: but the *wicked* shall not understand." For it relates to the numbers of time, mentioned in chap. xii. 11, 12. May we not suppose the wicked to be those mockers and scoffers, who are to abound in this *last* part of the Days by Peter's words; and who seem to mock at such intimations, "Where is the promise of his coming?"

I will now give my Reasons, why we may rather think it was nearly three quarters past Three, when our Lord's side was pierced, and the fountain for sin and *uncleanness* was then opened for the *house* of *David*, by the Son of the Virgin of his Lineage. Zech. xiii. 1. The first reason is this: Jacob stole by subtilty the Birth-right from *Esau*, supposed about 1805 before our Lord: As the Apostle Paul, the most enlightened in this mystery, says, the Jews shall



shall be shut out, until the *fulness* of the Gentiles be come in, that is, 'til the Number of the *Elect* from among them shall be filled up, who are to bear the prerogative of the *double* portion of the *kingdom* and *priesthood*; So this time appears to be just the same, as the Hebrew Nation had to run for the attainment of it, that is, 1805, years, or near that time. Let the Gospel-ministers (the modest and humble name assumed as a distinction by the Calvinists,) read what the apostle says in Hebrews. ch. xi. 20. "*Isaac* by Faith blessed *Jacob* and *Esau* concerning things to come." Then these *Eagle-eyed* Ministers, (when all other Ministers are like other despised Birds, that cannot bear much Light,) may possibly understand, that an *Elder* may serve a *Younger* Brother, without being subjected to the forfeiture of *all* Blessing, and also to endless misery. Let them compare Gen. xxvii. 38—40. with this declaration of Paul. Or, if they can read this whole Transaction, and The Mysteries of the First-born, and First-fruits, published by me, (as vile a heretic as *Origen*, and as abominable as the reprobated *merciful* Doctors are) they may, perhaps, have their eyes open to a truth, denied, in general, from

the end of the *fifth* century to this Day.---For my comfort, I have had the thanks of many burdened and distressed hearts and spirits, for having delivered them, by that work, from the *Darkness*, and *horror* of that *abomination* of *Desolation* set up in the Name of *Jesus*, the *Saviour* of *all* Men, or of none, if the new Testament be a true witness. That, in *this parallel* of Time, the *Election* of Grace from among the *Nations* (not any Nation at large, nor any whole Sects,) will be accomplished, the Probability appears so strong, that many as well as myself, are fully convinced, that this Time will lead us to the Evening of *Zechariah*, and to the *Water* and *Blood* of *Jesus*, the *Ransom* for *all* Men, and the *propitiation* for the Sins of the *whole world*; so Paul and John affirm; but what are Paul, and John, and even *Jesus himself*, to the wise and prudent, the Doctors and Rabbies, who see what others cannot see; and see not what Babes and Children can see, the name of the Saviour of the World, in *Jesus*, the *Lamb* that beareth away the sin of the World. John i. 29. 1 Tim. ii. 6. 1 John Epil. i. 1. John xii. 32.

The

The second Reason for believing this time, between three and four of the *second* Evening, is derived from the return, or second coming of *Jacob*, the first head of ISRAEL, or the first-born, into Egypt. Under him, and by his son, *Joseph*, the Egyptians were greatly blessed. The Egyptians mourned for his death 70 days: These 70 Days by the Jubile make 3500 years: which measured from 1706, his second going down into Egypt, or from his death, by some reckoned 1694, before our Lord: These Days of mourning, called *Abel Misrajim*, the great mourning of the Egyptians, measured by the Jubile will expire in 1799 of the Christian æra, one year only short of seventy Jubiles. Here the Egyptians, who are to be the *Lord's People*, and who are the *figures* of the *Gentile* world, shut out, without the knowledge of the true *Head* and Father of Israel, will find him, and this blessing; "In him as *Isaac's* seed, shall all families of the earth be blessed." Gen. xxvi. 3. This is certainly a very small difference of time, between that of his obtaining the birth-right, in the year 1805 before our Lord. His death also falls so, as to fill up nearly this time, while



while the Gentiles, as Paul instructs us, run that they may obtain: "Every man that striveth for the mastery, is temperate in all things; now they do it to obtain a corruptible *crown*, but we an incorruptible. Know ye not, that they that run in a race, run *all*, but *one* receiveth the prize? So run that ye may obtain." 1 Cor. ix. 24, 25. Let then the time of *Jacob* obtaining the birth-right, be compared with the times of the Gentiles, to run for the *double portion* of kings and priests; it will be completed in 1805. Then it seems, the great and most gracious council of God will open in that fulness and extent, in which Paul has delivered it in Rom. xi. 32. and John, in Rev. xiv. 1—4. Where the kings and priests, the first-born and first-fruits are assembled on Mount Zion, with the *Lamb*, their prince, when the *everlasting Gospel* is preached in the name of the Lord and these brethren, to every nation, kindred, tongue, and people.—Measure then from the time of his death 70 Jubiles, when the Egyptians lost this Father of *Joseph*, the preserver of them, and of other neighbouring nations: These will end by some chronologists in 1794, and by others, in 1799. and if time could be perfectly ascertained, they

would

would perhaps fill up exactly the same period. *John* brings forth the *great city*, under this character, that it is *spiritually* called Sodom and *Egypt*. This is sufficient to establish its *figurative* meaning; which it bears also in the Prophets, with a gracious promise of its return to be blessed in the seed of the evangelical *Jacob* and his twelve sons, and their sons sons. *Isaiah* xix. 23—25. *Ezek.* xxix. 14.

The last figure of Time is the life of *Enoch*, who was translated, when he had completed one *solar Year* in 365 Years. He was the *seventh* from *Adam*, intimating the seventh Generation, or the great *Generation* of 1000 Years for each preceding Six, when, on the *seventh*, he was taken up into *Heaven*. On the commencement of the seventh Thousand Year, all the *Enochs*, the *Elect dedicated*, as his Name implies, to the *Lord God*, will be translated by the *Sun of Righteousness*, whose great Year will be then full. This extraordinary person prophesied of two very remarkable Events. The first respected the state of the World in general, as corrupt and evil, in the highest degree, which the apostle calls the Mockers and infidels in the *last Time*, walking after their own Lusts and  
denying

*denying* the Lord Jesus Christ. *Enoch*, the seventh from *Adam* prophesied of these men: Then is subjoined, “Behold, the Lord cometh with ten thousand of his saints, to execute Judgment upon *all*, and to convince all ungodly men of their Deeds of Wickedness, which they have wickedly committed; and of all the hard speeches, which ungodly sinners have *spoken* against him.” For this place, a Judgment followeth, which seems to refer to the seventh Trumpet, as the last Time (*Chronis*) is here expressly marked; as it is also by Peter, In the *last part* of the Days shall scoffers come, *denying* the Lord who bought them: to whom is reserved the mist of Darknes, forever, (properly the *Age*.) 2 Pet. ii. 1. and 17. and chap. iii. 3.—The mist of darkness is the *outer* Darknes spoken of by our Lord in Matt. viii. 12. and xxii. 3. In which, these *Unbelievers* with other great and impenitent sinners, will be confined for the *Age*, or the 1000 Years preceding the *second* Death; for without a second Resurrection, there cannot be a *rest*, tho’ there might be more; but of these, the sacred Writings are silent, and so ought believers to be. Here I must interpose a sincere Wish, if it be not well founded,



founded, that the *great Judge* will not consign the millions of papists who have *idolatrously* worshipped Saints and Angels with the Virgin Mary, (to whom nothing beyond a blessing to her Name among Women, thro' all generations, is promised,) equally with the *Father*, and even more than the *Son*, for so many centuries. Idolaters are clearly appointed for the greater Judgment of the second Death: How dearly have these millions paid their *bierarchy* with its *long* train of dignities, with various names and titles for being deceived to their destruction, for this dreadful period of blackness and darkness in this prison! May there be a mercy yet *veiled*, which in these last days, (when knowledge will be increased much, according to the prophet *Daniel*) may be opened by a greater light, than is yet given to the Christian churches. This is my earnest wish, my ardent prayer; Further I cannot go. But that the fullest light will be given to a portion of the Jews, who are like *Saul*, the *chief of sinners*, and most bitter enemies to the christian name and faith, is my firm belief. Nor can we conceive more proper instruments to display the height and depth, the length and breadth of the

P

love

love and mercy of God in Christ to all sinners, than those, whose sins, though of the deepest dye, as *crimson* and *scarlet*, in the prophet's words, will be made white as wool and snow, by the superabundant mercy of the Lord. Ezek. xxxvi. 25—38. Isai. i. 18, 25, 26, 27.

I shall conclude with drawing these Signs of Times into a short view.

---

#### SIGN of TIMES by the DAY.

The six days of the *Mosaic* Creation, 6000 Years: This computation is confirmed by a second Witness, *Ezekiel*, in his *six working Days*. chap. xlv. 1. divided by 2000 years before the Law; 2000 under the Law; and 2000 under the Gospel.

#### SIGNS of TIMES by the MONTH or MOON.

Six months by 30 Days to each month, neither solar nor lunar time, make 120 days. 120 Days by Jubiles are 6000 years.

#### SIGNS of TIME by the YEAR.

The 120 Years the Lord declared to Noah, before he ceaseth to strive with flesh, or put an end to this enmity, by Jubiles make 6000 years.

years. This time was never man's natural life, neither before, nor after the flood.

*Second Sign of Time by the YEAR.*

Moses lived 120 Years. He is the servant of the ministration of Death and *condemnation*, in the words of Paul. His years make 6000 by the Jubile, the great year of the Lord. Here the law of death dies, and Joshua or JESUS, who is the Law of Life and Righteousness, succeeds. To this let the 120 Days of the purification of the Woman be added. These days by the Jubilee amount to 6000 Years: Then will be the great cleansing from the *bloods* of death, as spoken by Isaiah, ch. iv. 4, 5. There will be no more *corruptible* flesh, therefore no more *death*; for mortality will be swallowed up in life, by the *white rayment*, or the *body of glory*.

Time moves now near the 116th year of Moses's Life, and near the 116th Day of the Woman's purification.

*Signs of Time in the 120 Priests with Trumpets, at the Dedication of Solomon's Temple.*

One hundred and twenty Priests blowing 120 Trumpets of the Jubile are 6000 years. These are answered by the 120 Disciples, at the



the Feast of *Pentecost*; on whom the *Holy Spirit* fell in the redeeming Blood and preserving Fire of everlasting Life: This was the End of the the Feast of Weeks, or the finishing of the *Wheat Harvest*, with the *eighth Day* as the *crown* over all. — Here the *first* of the *first-fruits*, and the *end* of an *harvest* meet together on the *fiftieth Day*.

SIGNS of Time by the EVENING.

*Zechariah's* Prophecy of the flowing of living Waters is limited to the *Evening*. “It shall be one Day; not Day nor Night, but at *Evening* time it shall be *light*.” Ch. xiv. 7.

No Evening remains but this of the sixth Day. The Hebrews had two Evenings: the first from twelve to three; the second from three to six; when the Temple was shut, and it was called Night.

Between the Evenings the Paschal Lamb was to be killed.

Seven hundred and fifty Years out of one Thousand of this last Day, carry us to three o'clock, the beginning of the *second Evening*. About the Year 1755. the Church passed into the second Evening. The Heavens are now in rain, and were to be so during 1200

Days, a Day for a Year, and the *two witnesses* are still in *sackcloth*, and in the *Wilderness*. Somewhere in this last Evening, the Heavens must *open* and the *living Waters* flow.—*Elijah* shut the Heavens, that it rained not for three years and six months: The 1260 Days make exactly this Time; and by years for each Day, make 1260 Years. The opening of the Heavens for Rain, or the plentiful Effusion of the *Holy Spirit*, often compared to *Living Waters*, will fall in this Evening; for certainly that happy Time is not yet arrived.

*Second Sign of Time, from the flowing of the Water and Blood out of the side of the BLESSED JESUS, in the SECOND Evening of the sixth Day of the Week, on which he was Crucified.*

Our Lord expired at the *Ninth Hour*, or Three o'clock. 750 Years bring the Church to the *ninth Hour* by twelve Hours to the Day, mentioned by our Lord, alluding to the Temple Service, and to the Hebrew Day: Hence the shedding of his Water and Blood, so exultingly spoken of, by the beloved John and by him only, must have been in the *second Evening*—I am led to believe, that it was about three quarters

or nearly so, of an Hour, that he was pierced. This Time will contain nearly 63 Years, from 250 Years, the remainder of the *fourth* part of a Thousand. 750 Years, with 63 added, will expire in 1813. The reason for this I assign: *Jacob* stole the right to the double Portion of the *first-born*, as supposed about the year 1805, before *Christ*. *Paul* fixes a Time for the converted Gentiles to run for this *High-Prize*, while the Jews are shut out from that Privilege by their unbelief. The parallel of Time will then be found at the year 1805, or nearly such, from *Christ*. Then the *Election* will be full, from the Jews, first before, and the Gentiles, since: Thus *both portions* of this *glorious Lot* will be secured by the *sovereign Will* of God, as a *potter* over his *clay*, for the Salvation of all the rest. The second reason for the time assumed, is drawn from the second going down of *Jacob* into Egypt, in 1806. Under this *typical* head of all the *First-born*, the Egyptians were blessed by this patriarch, and his son, *Joseph*.

The Egyptians mourned for *Jacob* 70 Days: These days measured by Jubiles, make 3500 Years. Measured from his return into Egypt in 1806. before *Christ*, and down from *Christ* the



the *spiritual* Head of all the First-born ; This large tract of Time expires in 1799. *One* year *only* short of the 70 Jubiles.—Measure these 70 days by the Jubile from this patriarch's death, by the years preceding our Lord, reckoned by some 1689, and by others, 1694, down to the year 1805 of Christ ; the time for running the race for the glory of this blessed prerogative, the difference of time is very little in so long a period ; and perhaps exactly equal, if chronology could be fixed with accuracy. Both Periods fall into the *second* Evening.

*Egypt*, by John, is spiritually called the *great city* ; and signifies the great Body of all Gentile nations, shut out from the knowledge of the Covenant of the promised seed, JESUS CHRIST, for 3500 years ; in whom however they must be ultimately blessed, according to many testimonies of sacred writ.

The blessings hitherto denied by almost all teachers, will be revealed, I doubt not, between this time, and the year 1805. and preached to all nations, and peoples, and languages, and tongues. Rev. xiv. 1—5.

Let

Let these coincidences and correspondencies of Time, by Days, Months, Years, and by the Evening or part of a Day, be impartially considered. Few can believe them *fortuitous*, or *undesigned*. I write to the serious, to the meek and humble in heart: Let such reflect, and be yet more serious, more humble, more loving and merciful. Let the Unbelievers continue their mockery and derision: For so most of them will continue, and receive the just proportion of divine wrath, in the *second death*, expressly assigned among other hardened sinners, for such inflamed ingratitude, daring profaneness, and persevering impiety towards the goodness and mercy of God in JESUS CHRIST.

---

## A P P E N D I X.

I WILL here subjoin *Christopher Love's* Prophecy, which fell into my Hands about 1755. Just, I think, after the great Earthquake, at Lisbon, when I was minister of St. Phillip's, Charles town, *South Carolina*.  
It

It was found in a sailors chest, who died in the workhouse; and it seemed to be old, and much worn.—The charges against Mr. *Love* may be seen in the *State Tryals*. He was beheaded by *Oliver Cromwell*, on Tower-hill, in 1651. aged 33. He says, that he took it out of *Jerome's* works, which I could never find after much search, in any part of his writings. As it first awakened my attention to the Signs of Times in the Numbers scattered in the Prophets, and in the Revelation; and as it is a matter of some curiosity, I will give it according to the copy, which the then Chief Justice of the province put into my hands. It has been reprinted more than once, by altering the *dates*, so as to end in the year 1792; For what purpose, except the Printer's profit, I know not. The prophecy in his own expressions runs thus:

“ The Prophecy of *Jehoram* (*Jerome*) copied off, as it is written on *Seth's* Pillar in *Damascus*: which pillar is said to have stood from before the Flood, and was built by Seth, the son of Adam, and written by Enoch the prophet. Likewise the holy precepts, whereby the patriarchs walked before the Law was given

Q

by



by *Moses*; and which were also engraven on the said pillar, whereof many Jews have copies in their own language, written on parchment, and engraven on brass and copper; but the alteration of the dates make them to stagger, not knowing that the Dates were to be altered by the birth of Christ.

First, This prophecy is entitled, *A short Work of the Lord, in the latter age of the World.*

Great Earthquakes and Commotions by Sea and Land, in the Year of our God. 1756.

Great Wars in *Germany* and *America*. 1757.

The Anger of God against the wicked, in the Year 1758.

The Destruction of Popery, or *Babylon's* fall. 1759.

God will be known by many in the Year 1760. And this will produce a great Man.

The Stars will wander, and the Moon turn as Blood, in 1761.

Asia, Africa and America will tremble, in 1762.

A great earthquake over the World, in 1763.

God will be *universally* known by all: Then general Reformation and peace for ever; when People shall learn War no more: Happy is the Man that shall live to see this Day.

I shall

I shall observe that Popery is his own Conception of *Babylon*: the Church of *Rome*, tho' the most corrupt and abominable, does not contain a tenth part of the Peoples, Nations, Languages and Tongues. Such a narrow view will always be received by the misguided multitude, whether from a *Calvinist*, a *Lutheran*, or a Bishop *Hurd*.

In another place, Mr. *Love* bears witness to a person, who is to convert the Jews: Out of thee, O England! shall arise a bright Star, whose Light and voice shall make the Heathen to quake, and knock under with submission to the Gospel of Jesus: He shall be like a son of thunder in the Ears of the Wicked, and as a lantern to the Jews, to lead them to the knowledge of Jesus Christ, the only Son of God, and true Messiah, whom they so long mistrusted. As to this last part, No place more probable, can be found for this Conversion, when Christianity shall be *fully* tolerated, I mean, when all penalties shall be taken away, and all Church-power shall be annihilated, but that of excluding persons, openly profane and wicked, from Christian Societies; which has not been the case from the *Nice* council to this

this day. If God intends to gather a remnant of this people into the lot of the *first-born*, I am persuaded, that it will never be by an *Atbanasian* or even a *Nicene* creed: But by proving *Christ* to be the *Son of man* (*Bar Enosh*) of Dan. vii. 13 Separated from the same woman, whom John reveals as the wonder (*to Semeion*) or wonderful event, the *son*, the *male*, taken up to the *throne of God*, or the *Ancient of Days*, from many ages past.

As I propose a full enquiry into the subject of the *seed* of the *woman* revealed unto John, in Revel. xii. 5. as the Son, the man or male; and to Daniel, chap. vii. 13. as the *Son of Man* brought in the *clouds* of heaven to the throne of the ANCIENT of DAYS; so I will produce a chain of proofs from sacred writ, which confirm and establish the assumption or adoption of this Son to the throne of this *Most High God*.

I shall not produce at this time all the passages respecting this truth, which are to be found in the Scriptures; but shall bring forward the most principal texts concerning this *wonderful* event, or separation of one Son before the transgression of *Adam*. In a larger tract, hereafter to be published, I shall ex-



mine every passage in the Old and New Testament, relating to this subject, and shall shew the consent and harmony of the ancient Jewish church with that of the Christian church, in respect to this important truth, till the *Nicene* council took away the liberty of prophesying, that is, of interpreting or explaining Scripture by Scripture, and not by the creeds, canons, or decrees of factious councils, so unworthy of that authority and dominion which they usurped over the faith of believers. The first council under imperial power endeavoured to introduce one of the great marks the apostle Paul mentions of *Antichrist*, namely, *forbidding to marry*, which he not only permitted to bishops and deacons, but seems rather to exhort them to it. The fifth general council, in the year 553, was so infamous in the opinion of the *first Reformers*, that they entirely rejected its authority and canons: Happy had it been for the peace and union of the Church, had they rejected every preceding council, to the first of *Nice*, and like our noble *Beræans*, *Chillingworth* and *Hales*, had appealed to the Scriptures only.

*Passage*

*Passages proving the Separation and Adoption of the one Seed of the Woman, the Son, the Male, to the Throne of GOD, the ANCIENT of DAYS.*

Rev. xii. 1---5.

**T**HERE appeared a great wonder in Heaven, a Woman clothed with the Sun, and the Moon under her feet, and upon her head a crown of twelve Stars: and she being with child, cried, travailing in birth, and pained to be delivered: and she brought forth a Son, the male, who was to rule all nations with a rod of iron: and her Child was caught up unto God, and to his throne.

Gen. iii. 15. I will put enmity between thee, and the Woman; and between thy seed and her seed: it shall bruise thy heel, and thou shalt bruise his Heel.

Dan. vii. 13, 14. I saw in the Night Visions, and behold one as the Son of Man (Ber Enosh) coming in the clouds of Heaven, and he came to the ANCIENT of DAYS, and they brought him near before him: and there

given to him *dominion*, and *glory*, and a *kingdom*, that *all people, nations, and languages* should serve him: His dominion is an everlasting dominion, (in *Hebrew* the dominion of an age) which shall *not pass away*, and his *kingdom* that which shall *not be destroyed*.

Psaln ii. 6—10. *I have anointed my King upon Zion, the Mountain of my Holiness. I will declare the decree, the Lord hath said unto me, Thou art my son, to-day have I begotten thee. Ask of me, and I will give the nations for thine inheritance, and for thy possession, the ends of the earth. Thou shalt bruise them with a rod of iron, as a potter's vessel, thou shalt break them to pieces.*

Heb. v. 4, 5. No man taketh *this honour* unto himself, but he that is *called of God*, as *Aaron* was: So also, *the Christ glorified* not *himself*, to be made an *high-priest*; but he that said unto him, *Thou art my son, this day have I begotten thee.*

Isai. ix. 6, 7. To us the *child* is born, the *Son* is given to us; and the *government* shall be upon *his shoulders*, and his name shall be called *wonderful*, the *councillor*, a strong God, the *Father of the age*, (*gned*) the *prince of peace*,  
of



of the increase of his dominion, and of peace there shall be no end; upon the *throne* of David, and upon *his kingdom*, to *establish it*, and to confirm it from this time to the *age*: The *zeal* of the *Lord of Hosts* shall do this.

Heb. xiii. 8. JESUS CHRIST, the *same*, *Yesterday*, *To-day*, and for the *Ages*.

Heb. i. 1, 2. GOD hath in these *last days* spoken to us by the SON, whom he hath made *heir of all things*, for, and by whom he made the worlds. (*Ages* in the Greek.)

Micah. v. 2. And thou, O *Bethlehem*, though thou art *little* among the *cities* of *Judah*; yet from thee shall come a *Ruler* in *Israel*, whose *goings forth* have been from *old time*, from the *days of the ages*. The Septuagint translates it with propriety.

Pfalm viii. 5. What is man? (*the image*) of the Son of *Man* (*Adam*) that thou visitest him?

Pfalm lxxx. 15, 17. The *branch* which thy *right hand* planted; and the *Son* whom thou madest *strong* for thyself. Let thy *hand* be upon the *man* (*Aish*) of thy *right hand*; upon the Son of *Man*, whom thou madest *strong* for thyself.

Ezek. i. 26. And over the firmament, and over the

over their head the likeness of the *sapphire* stone, the form of a *throne*; and upon the form of the throne as the aspect, or *likeness* of a *man* above.

Exod. xxiii. 20, 21. Behold, I send an *angel* before thee, to keep thee in the way: Beware of him, and provoke him not, for *my name* is in him.

Exod. xvi. 10. The *glory* of the *Lord* appeared in the *cloud*.

John vi. 62. What if ye shall see the Son of man ascending, where he was before?

John iii. 13. *No one* has *ascended* into *heaven*, but he that came down from *heaven*, even the *Son* of *man* who is in heaven.

Matt. xi. 27. *All things* are given to me by *my Father*: and no one knoweth the *son* but the *Father*; neither knoweth *any one* the *Father*, save the *Son*, and he, to whom the *Son* *willeth* to *reveal* him.

John xvii. 5. And now, glorify me, O *Father*, with thyself, with the *glory* which I had with thee before the world.

Verse 24. I desire, *Father*, those whom thou hast given to me, may be, where I am; that they may see my *glory* which thou *gavest* me,

R

for

for thou lovedst me before the foundation of the *world*.

Rev. i. 7. Behold, he *cometh* with *clouds*, and *every eye* shall see him, and they who *pierced* him; and *all the tribes* of the earth shall wail because of him.

Matt. xxvi. 64. Verily I say unto you, from henceforth you shall see the Son of Man sitting on the *right hand* of *power*, and *coming* in the clouds of heaven.

Luke xxi. 27. They shall see the Son of Man coming in a *cloud*, with *power* and *great glory*.

Luke ix. 26. When the Son of Man cometh in his own glory, even in the glory of the *Father*, and with *his holy angels*.

Ezek. xxx. 3. The *Day* is *near*, the *Day* of the *Lord* is near. The *day* of a *cloud*, it shall be the *Time* of the *Nations*.

Joel ii. 29, 30. In those days upon the *servants* and upon the *handmaids*, will I pour out my Spirit, and I will shew wonders, in the heavens, and in the earth, *blood*, and fire, and pillars of smoke.



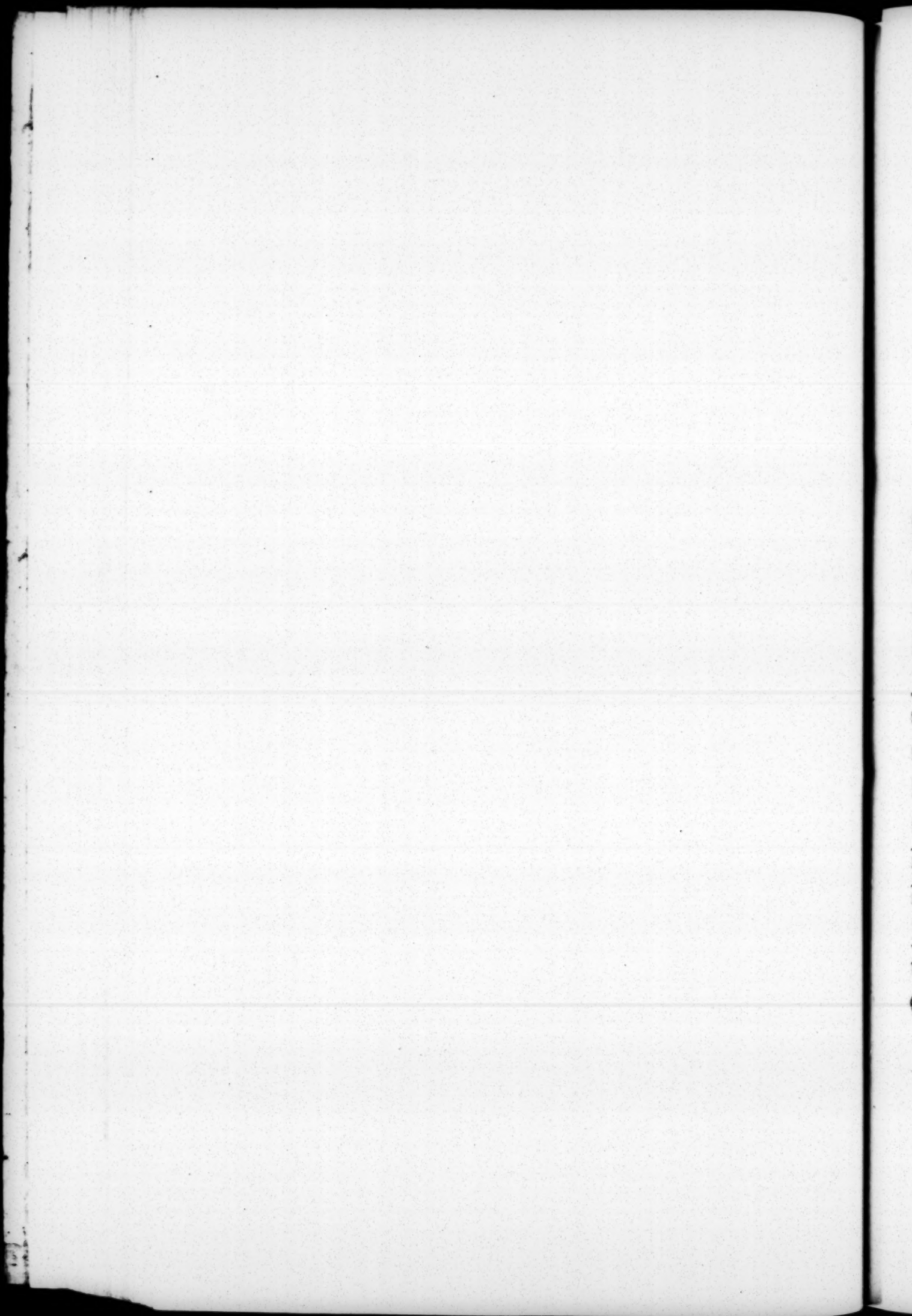
---

A N  
A D D R E S S  
TO THE  
J E W S.

In the xxxvith Jubile from *Messiah*.

JESUS CHRIST is proved to be the Son, the *Man-child* revealed to *John*, Rev. xii. 1—5. And that he is the same *Son of Man* (*Bar Enosh*) whom *Daniel* sees brought in the *Clouds of Heaven* to the *Throne* of the ANCIENT of DAYS. Chap. vii. 13. That he is called *Jesus of Nazareth*, under the *Gospel*, because he was *separated* and *kept hid* as it were, *many Ages*, before he came into *Flesh*, to redeem the Children of *his Father* and *Mother, Adam*, under the *Fall*.

---



---

A N

ADDRESS TO THE *JEW*S.

---

**C**HILDREN of the stock of *Abraham*, I rejoice that the time draws nigh, when the *Lord God* according to his merciful promise in *Zechariah*, xii. 10. will pour on the House of *David*, and on the inhabitants of *Jerusalem*, the Spirit of grace and supplications; and they shall look upon me whom they have *pierced*; and they shall mourn over him as one mourneth for his *only son*, and shall be in bitterness for him, as one that is in bitterness for his *first-born*. This Prophecy is repeated by *John*, the beloved Disciple of *Jesus Christ*, the *son* of the *Most High God*, in these Words: “ Behold, he cometh in the *Clouds*, and every *Eye* shall see him, and *they* also



also who pierced him : and all the tribes of the Earth shall wail because of him. Even so, *Amen.*" Rev. i. 7.—Yet imagine ye not, that this wonderful grace of God is bestowed upon you, for *any righteousness*, that the Lord seeth in you ; for as your law-giver Moses speaks to the face of your fathers, in Deut. ix. 5. "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land : but for the wickedness of these nations, the Lord thy God doth drive them out from before thee ; and that he may perform the Word which the Lord sware unto your fathers, Abraham, Isaac, and Jacob. — Understand therefore, that the Lord thy God giveth thee not this good land for thy righteousness, for thou art a stiff-necked people : and from the day that thou didst depart from *Egypt*, ye have been rebellious against the Lord." And what *Moses* testifies against you, the prophets continue to support with one uniform testimony. from the first Messenger to the last in Malachi.

It is not then for your sakes, but for his mercy's sake, and for his great name, that the Lord will soon take away the *vail* which is upon your hearts, when *Moses* is read. 2 Cor. iii. 15, 16. And you shall know, and kiss the

Son

Son whom your forefathers *slew* and hanged on a tree ; and whom a chosen number from your brethren embraced, and died in testimony of their faith and love to him.

A *Time* seems fixed by our blessed Lord, when he says, “ *Jerusalem* shall be trodden down of the Gentiles, till the Times of the Gentiles be fulfilled : they shall fall by the edge of the sword, and shall be led captive among all nations.” Luke xxi. 24. And *Paul*, our *elder* Brother and Apostle of *Christ* declares the same design, and the reason of it also : “ I would not, Brethren, that ye should be ignorant of this mystery, (lest ye be wise in your own conceits) that *blindness* is in part happened unto Israel, until the fulness of the Gentiles be come in : and then *all Israel* shall be saved : as it is written, there shall come out of Sion the Deliverer, and he shall turn away ungodliness from Jacob.” Rom. xi. 24.

By what means and instruments the Lord shall effect this great work, must be left to him who can turn the hearts of men according to his own good will and pleasure : whether it shall be wrought by the *spirit of prophecy*, that is, a spiritual interpretation of the *Old* and  
New

*New Testament*, and from a harmony and correspondence between *Moses*, the *Prophets*, and *Christ*, shewn most clearly, which he will bless with the inward operations of his Holy Spirit on your hearts : or whether it shall be *immediate*, as the voice and light from heaven, which changed the persecuting *Saul* into Paul, the meek and suffering apostle, as many think him a strong type of your conversion in the *latter days* : or whether the Lord will use any other means unknown to us, we will kiss their feet, and salute their message in the strong and affecting words of the prophet ; “How beautiful upon the mountains are the feet of him who bringeth good tidings, that publisheth the Gospel of Peace !” *Isaiah* lii. 7. *Rom.* x. 15. —How great a length of time, O ye men of *Israel*, has flowed from the covenant with *Abraham* to this day ? More than *seventy Jubiles* are gone over your heads ; and yet you stand, rejecting him whom the prophet *Isaiah* described to you in chap. liii. and ye expect one who never can be the *true Messiah*, unless he suffer as the *sin-offering* for the *whole world*. Your wiser brethren acknowledged him, and sealed their faith in their blood ; and by firm-  
ness



ness and patience in afflictions and all kinds of evil, they obtained their crowns and thrones ; for from them, the Gentiles received the good news of the Saviour, as this privilege was given to your believing Brethren, that Salvation is of the *Jews*. John, iv. 22. Isai. ii. 3.—Even from the CHRIST of GOD to this day, a greater period of time hath elapsed, than the Priesthood of Aaron, and the Law of Moses continued, by more than Seven Jubiles. Still your Eyes cannot see, and ye call yourselves the Holy People of God, and the *chosen* of the Lord, when the Election of Grace has been transferred to the Gentiles by the ministry and labours of your Brethren, the apostles and preachers of the Gospel of *Jesus of Nazareth*, as the Prophet Hosea so clearly foretold in ch. i. 10. and ch. ii. 28. that he that runs, may read the Vision. Yet the believing Gentiles have not provoked to jealousy, and to faith in the beloved Son of the *Most High God*.—But why speak I thus ? God who has the same power over you and all men, as the potter over the clay, to make vessels of honour and dishonour. Isai. lxiv. 8. Jerem. xviii. 6. To harden you, as he hardened *Pharaoh* before ; to shut up in unbelief, or to open the  
Eyes

Eyes of the blind, according to his sovereign will, who will have Mercy on whom he will have Mercy. *Exod. xxxiii. 19.* This God has declared to Paul, the faithful servant of his Son, the reason, why this spirit of slumber and falling away, has for a long, long time of seventeen hundred Years, fallen upon you.---The time then, when it shall be filled up, will bring that abundant Mercy and Grace to you, and to all nations yet in unbelief, as the words of this apostle have opened the great council of God respecting your long Blindness, Captivity, and Dispersion among the Gentiles to this day. *Rom. xi. 32.* As the most happy consequences to the *Gentiles* of Adam's Blood, yet in *Darkness* and in the Shadow of *Death*, will flow from your return to the LORD your God, and to *his* CHRIST, the *King* on Mount Zion on high; so will all Christians unite their fervent Prayers, that, "As your *fall* is the *riches* of the *World*, and your diminishing, the *riches* of the *Gentiles*, "how much more your *Fulness*?" *Rom. xi. 13.* That is, that you, being converted, will be strengthened in your turn by that Grace which saves you, to publish the glad tidings of Salvation to the distant parts of the earth, where the harvest

harvest is great, and the labourers few or none. —And it is most probably one design of God, that your testimony shall abolish the wicked and cruel power of the *Romish Anti-christian Church* and Polity, together with the iron yoke of the *Mahometan Imposture*, under which you have suffered a much longer servitude, than in the House of Bondage in *Egypt* of old.

Nor will your late Return be less illustrious in confirming the Prophecies concerning yourselves, than in destroying that Spirit of Unbelief and Deism, which now lifts up its *horn* on high, and throws its arrows with equal violence at *Moses*, and at the CHRIST of God. The pride and ingratitude of *this Enemy* to our Faith deserves the heaviest chastisement from the Hand of the Lord God, as it opposes both Revelations with the same steadfast malevolence, insult, and triumph; rejecting with scorn the *Righteousness* of God in CHRIST, and establishing one of its own, to stand the judgment of the God of Truth and Holiness, when they carry Sin and Death continually about them.

As what I have written, and shall continue to write by the blessing of Heaven, is drawn from the Fountain of Scripture, and the close Agreement



Agreement of the Law and the Gospel, great part of which is supported by the best and wisest Men of your ancient Church : May the GOD of all Grace render it effectual by the effusion of his holy Spirit on your hearts : This is, and will be the earnest Prayer of one who embraces you and all men in the bowels of divine Love by JESUS CHRIST ; by him, the *Desire of all Nations*, who will be the Saviour of all Men, and of you, now his enemies, in the Times fore-ordained for this most glorious reward of his Sufferings unto *Death*, even the *Death* of the *Cross*. Phil. ii. 8. To him be *Glory* now, and for the Day of the Age. Amen. 2 Pet. iii. 18.

LINES

# L I N E S

TO THE MEMORY OF

The Late Rev. WILLIAM LAW.

---

**F**AREWELL, good Man! whose great and  
heavenly Mind,

In Love embrac'd the whole of human kind.

From Earth's dark scene, to realms of Joy and Light,

Thy Soul congenial, took her happy flight ;

With kindred Spirits mix'd, and bright as they,

Thou drink'st with them the streams of endless day.

While we below lament thy absence most,

Like all true worth, then dearest, when 'tis lost.

Bound to no sect, to no one party tied,

To Sons of God, in every clime allied :

Like Light's great orb, to no one realm confin'd,

Thy Heaven-taught Soul capacious grasp'd Mankind.

Of pains severe thou felt the torturing smart,

While Grace pour'd comfort on thy better part.

Thy

Thy Will resign'd, with breath un murmuring, bore  
The last \* sharp passage to the heavenly shore :  
Thy heart's best Image, still, thy Writings, shine,  
One Spirit breathe, the Dove and Lamb divine.  
Tho' stopt thy Tongue, thy Soul's strong breathing  
charm ;  
Tho' cold thy clay, thy ardent thoughts still warm :  
Awak'd by thee, we feel the heavenly fire,  
And with seraphic flames to God aspire.  
Thy pious Zeal, transfus'd to other Hearts,  
New springs of Bliss, and nobler Life imparts.  
No time, no numbers can exhaust thy mine :  
Thy gifts are full ; posterity is thine.  
Thro' future ages shall thy labours go,  
Like streams enriching Nations, as they flow ;  
Who, while perusing, catch the sacred Fire,  
Fetch the deep sigh, and pant with strong desire  
For Glory lost : Heaven lent thy pencil rays,  
To paint that Glory, and diffuse its blaze.  
Tho' for these days, thy colours are too bright,  
And hurt weak eyes, by thy too radiant light :  
Yet Wisdom's Sons, tho' few, to good awake,  
Drink thy sweet Spring, and Bread celestial break :  
Midst

\* A. total suppression of Urine for several Days.



'Midst *Babel's* various tongues, tho' Thousands stray,  
 In thee, the wand'rer finds his Master's way :  
 In heaps let Critics, Commentators, lie,  
 Thy Works will make a Christian's Library.  
 In vain shall Malice seek to wound thy Name,  
 Or Ignorance thy solid worth defame.  
 To pride of science, Wisdom's fount is seal'd ;  
 To humble hearts, her treasures are reveal'd.  
 Yet this her Child wants no Man's pen to praise,  
 Nor slander dreads, in these degenerate Days ;  
 Far nobler Monuments will guard his Fame,  
 Deep in their Breasts, the Good engrave his Name.

1762.

R. C L A R K E.

---

 I N M E M O R Y O F

The late Rev. THOMAS HENRY LOWTH ;  
 Son of the Bishop of London.

S H O R T was thy race, but yet 'twas nobly run,  
 And Faith's bright crown by Christian virtues won.  
 'Tis not the hoary head that worth conveys,  
 Youth is old age, and goodness, length of days.  
 Heav'n's grace can perfect in the shortest time,  
 And life be ripe, though gather'd in its prime.

In

In kinder soils feeds wait no distant day,  
 Warm'd into life, and ripen'd by his ray.  
*The Sun of righteousness*, whose soft'ring wing,  
 Spread o'er his plants, can rapid vigour bring.  
 Such was the favour granted thee, young man,  
 Thy faith matur'd, though thy days a span :  
 Snatch'd from the evil of most evil days,  
 When vice so triumphs in a thousand ways ;  
 While men misjudging think the best should stay,  
 Their dangers seen, Heav'n hastens them away.  
 In thy green age, divine impressions took  
 An early root, which ne'er thy breast forsook :  
 Parental love bestow'd its noblest care,  
 And heav'n's best gift was won by earnest pray'r ;  
 Won by that mercy, which thy Father shows  
 To life's distresses, and its varied woes ;  
 Whose candid manners, and whose liberal mind  
 Owns man his brother, and that man, mankind.  
 By him, thy mind the first great lesson taught,  
 With love of God, and love of man, was fraught.  
 Thy will resign'd disarm'd Death's sternest pow'r,  
 And bade him welcome in youth's strength and flow'r.  
 Faith pour'd her balm, and taught to kiss the rod,  
 That love appointed, for that love was God ;

Through

Through the dark vale, and shades of death, her ray  
 Shone on thy heart, and hail'd eternal day;  
 Where life and freedom, peace and purest joy  
 Reign in full strength, and never fade nor cloy.  
 But when death calls, and bids a Son depart,  
 Child of our love, how bleeds the parent's heart!  
 Nature will feel; affection will lament,  
 Tears bring relief, while giving Sorrow vent.  
 If I thy loss, that loss has oft been mine,  
 My heart still echoes to a grief like thine:  
 Remembrance yet hangs ling'ring o'er their urns,  
 Drops the warm tear; and silent, sad returns.  
 Faith must support us both, Faith raise our head,  
 Pointing above, where Mercy speaks, they're fled,  
 Speaks by *his* precious Blood; for ALL, he bore  
 The wrath for sin, and vengeance is no more.  
 This chides our grief; this bids us raise our eye,  
 And see, through *Sinai's* clouds, blest *Zion's* sky.  
 May Faith like this, in our last hours sustain  
 Our hearts still firm, though heav'n appoint us pain:  
 Our minds still leaning on that Rock on high  
 Bear our last cross, without one murmuring sigh;  
 See the whole globe with all its forms decay,  
 And see blest change succeed of endless day.



---



---

## MORAL REFLECTIONS

*On the Number of CHILDREN, who, according to the  
Bills of Mortality, DIE under two years of age.*

SHORT was the date, Life's course so early run,  
Death clos'd the scene, 'ere sense was scarce begun.  
Few years of infant pastime fled away,  
And dire disease forbad a longer stay.  
What price bears life in the Creator's Eye?  
Or what the boon, "*Increase and Multiply*?"  
When but to die, the fairest blossoms blow,  
And fill parental hearts with deepest woe.  
Tell me, Philosophy, or Reason, say,  
Why Death such early, lovely victims slay?  
Why Life just dawns, scarce ripen'd into sense,  
Where actions only are its eloquence;  
Ere' the tongue learns to lisp its MAKER's Praise,  
Finds the dark close of its contracted days.  
Can Reason tell me, what is Heaven's plan,  
To take the Infant, and refuse the Man?

Here

Here Reason wanders ; not one glimm'ring ray  
 Directs the dubious thought thro' this dark way :  
 Probation none ; no seed-time for reward,  
 Are Souls thus cheap, they claim no great regard ?  
 Why hang the Parents ling'ring o'er the tomb ?  
 Sorrows may heighten, not relieve the gloom.  
 What region holds the Spirits sent away ?  
 Or are they only animated clay ?  
 Tell me, ye learned Casuists, can ye find,  
 Why to such *Innocents* is Heaven unkind ?  
 Is it, that Earth, too narrow for the womb,  
 Must her too numerous offspring quick entomb ?  
 Is it, that Light, or Air, which all supply,  
 Can't furnish Breath, or Beams for every Eye ?  
 Or niggard Nature can't such stores unfold,  
 Which may her living Children long uphold ?  
 Is it, that war, and storms, that plagues, and waves  
 Can't give enough to all their horrid graves ?  
 Is it, that man unfeeling, churlish grown,  
 Pays little care to what is not his own ?  
 Or want should kill, where life's hard bread is gain'd,  
 Should *Myriads* live, they could not be sustain'd ?  
 Left pride and Lusts should not enough consume,  
 Or avarice hoard, must Infants feed the tomb ?

Why then, do bees within one narrow hive,  
 Swarming, by industry and concord thrive?  
 Why Fish, prolific, rivers share, and seas,  
 Ranging at large, quite toillefs and at ease?  
 While man, Creation's boasted Lord and Head,  
 Can scarcely find, in *his own* kingdom, bread?  
 Let Reason lend us, now, her guiding light,  
 And like the *fiery pillar* brighten night.  
 Reason recoiling at the arduous task,  
 Like the *philosopher*, more time will ask,  
 The deep, the mazy labyrinth to trace,  
 And fix her foot upon a stable base.  
 Wisdom walks groping in the pathless way,  
 And thinking most, is sure the most to stray.  
 Heralds of peace! come, bring the golden rays,  
 Which Faith alone, in this dark scene displays:  
 In one fall'n Blood, *Sin's* wages, Death is found;  
 In one pure Blood, that Death has felt its wound:  
 Whatever liv'd and died, again shall rise  
 In nobler forms, and share far happier skies.  
 The *Son of Righteousness*, his wings shall spread,  
 And with one vital touch, shall wake the dead.  
 One Trump shall sound; one voice, the Voice of God,  
 Shall change all Nature, by th' Almighty nod.



One word shall speak, Ye *sleeping Dead*, arise,  
People my clouds, and fill my ample skies !  
Nature, thro' wide Creation's varied round,  
Shall hear the quickening voice and joyful sound.  
*Abraham's* great house, all tongues, all nations, come,  
From Death's dark prison, to a blissful home :  
One Hallelujah, men and angels sing  
To these blest Names of FATHER, SAVIOUR, KING !

---

*A Fragment from a serious Musical Entertainment,  
composed for the late Mr. Michael Arne.*

R E C I T A T I V E.

To souls just perishing on the stormy deep  
Not land more welcome ; nor to travellers ears  
Fainting with thirst, 'midst Lybia's burning sands,  
The sound of gushing rill at distance heard  
More joy inspires, than to the burden'd mind  
The voice of pardon, when high Heav'n reprieves  
The forfeit life, and sin's great debt forgives.

A I R.

How beautiful the seat ! that go  
O'er mountains, like the fleetest Roe :

To

To *Sion's* gates with haste repair,  
 And loudly this best news declare.—  
 Herald of love and peace, I bring  
 This message from your God and King.  
 Thy sins are pardon'd; raise thy head,  
 Let sacred joys thy heart o'erspread;  
 Awake, cry out, Salvation's near,  
 No longer death, or vengeance fear.  
 Thy crimes as crimson colour'd deep,  
 In mercy's breast for ever sleep;  
 Wash'd in one blood, now whiter grow,  
 Than purest flakes of purest snow:  
 See the blest fount from his pierc'd side;  
 For you, for all, he bled, he died.

---

V E R S E S *supposed to be written by a Gentleman, on  
 seeing his Child asleep in his Cradle, just before his  
 going to Prison.*

**S** O F T Babe! sweet image of a harmless mind!  
 How calm that sleep, which innocence enjoys?  
 The smiling cheek thou in thy slumber wear'st  
 Is Nature's language for a gentle heart;

It lays, all's peace within. It is thy right ;  
 'Tis the blest privilege of thy tender age  
 To wake, or sleep, in peace ; to know no fears,  
 To dread no ill, to smile on friend and foe,  
 If foe, to such an age as thine, can be.  
 What moral lesson does thy slumber teach ?  
 This preaching strikes, and mends a faulty heart.  
 Come here, ye guilty, for it speaks to you ;  
 Tells what ye lost, and what you'll ne'er regain :  
 Where dwells the pow'r a wounded mind to heal ?  
 Attend, ye Misers ; all your wealth can't bribe  
 This slumber to your bed ; unbrib'd it drops  
 The downy wing upon this infant brow.  
 Listen, ye Heroes, Kings, or higher names,  
 (If such there be,) can minds with coolest thought  
 To bloodshed train'd, such peaceful hours taste ?  
 Sleep like that Babe, and I'll unsheath my sword.  
 Could gazing catch that look of cordial peace,  
 My ardent eye I'd fix to pluck it thence,  
 And plant it in my breast.—In vain that thought !  
 Heaven this bliss to sinful man denies ;  
 'Tis Virtue's crown, and e'en an Angel's wealth.  
 Sleep on, mild infant, sleep ; and never know  
 What thy fond parent feels ; now feels for thee,  
Though



Though thou feel'st nothing.—May kind Heaven  
grant,

Thou ne'er may'st wake again: how sweet to pass  
From Earth to Heaven on so soft a wing?

These looks would fix a smile on Death's pale cheek.  
I must away; relentless law compels:

I'll take thee too: thou in a cell can'st sleep,  
And play within the horrors of a jail.

Thy Father sleeps no more—What then? I'll watch  
Thy sleeping hours; and when thou smil'st, I'll smile,  
Smile e'en in misery, wipe my streaming eye,  
Then smile again: stern law forbids not this.

Thy mother in her peaceful tomb is laid;  
Silent her griefs, which fretted life away.

At sight of thee, her tender heart would bleed;  
It bled for others woes; for thine 'twould stream.  
In happy time, her soul to him is fled,

Whose blood for those who mercy love, was spilt.

Thou know'st, my God, by thy great pattern taught  
I never turn'd my eye, nor shut my heart

From any wretch that walk'd on earth in pain.

When thy rich blessings on my head were pour'd,  
Thou led'st my heart (for goodness comes from thee)  
To seek out misery in her bathful path,

And to my utmost every wound to heal.

My faith is firm ; in this thy trying hand

My hope breathes fresh. Some virtuous mind thou'lt

touch

(Tho' few below thy glorious image wear,

To riot most, or vanity enslav'd)

Then guide him to my cell ; my chains he'll break,

And light to me, and this dear Child restore.

F I N I S.

## ERRATA.

In the Preface, Page 13. Line 17. *for* have gone, *read* are gone.

In the Discourse, p. 17. l. 3. *read* principal Truth.

P. 27. l. 3. *read* despised.

P. 36. l. 23. *after* taken place, *put an Interrogation point.*

P. 116. 6th line from the bottom, *for* 120 *read* 180 Days. *and insert,*  
60 Days by centuries make 6000 years. These two Pe-  
riods fill up Isaac's Age of 180 Years. He is the Heir of  
Jews and Gentiles, and of all his Father's Goods.

P. 117. l. 19. *read* near the End of the 116th.

*Some few Errors and Omissions in the Pointing the Reader is intreated  
to correct.*



gone.

inferi,  
o Pe-  
eir of

reated